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THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

A WARNING VOICE.

FIVE elections for vacant seats in Parliament will probably have come off before the end of another week. In each of them, we are told, but we are unable to say with what degree of authority, candidates representing the principles of the National Education League will be brought forward, and will go to the poll. Moderate Liberals protest loudly against the resort to such tactics. They will but result, they say, in handing over all the seats to Conservatives. If so—and most likely it will be so—the event, considered abstractedly, is unquestionably to be deplored; but it cannot be denied that the course taken by Her Majesty's Government in reference both to the Elementary Education Bill and to the Endowed Schools Bill has operated as a strong incentive to, if not a complete justification of, the more advanced section of the Liberal party in asserting their claims. When a Cabinet Minister, no doubt with the assent of the majority of his colleagues, adopts every hint suggested by Conservative prompters, makes the supposed conduct of the House of Lords the standard by which to regulate his own proposals, contemptuously rejects every modification desired by a majority of the party which sustains him in power, and again and again leads into the lobby a minority of moderate Liberals to join with the Conservatives in endorsing the political maxims which harmonise only with a Tory creed, it can hardly be matter of astonishment that in another and somewhat wider sphere of action, political followers should decline to follow, and should see no great difference between the return to Parliament of an avowed Conservative and a man who, in regard to certain great questions of serious moment, is always ready to vote with Conservatives.

We have not yet arrived at a general election. During the brief period of existence which remains to the present Parliament, a few seats more or less, transferred from what is called the Liberal party to the Conservatives, can have no great effect, except, indeed, it be upon the future programme and tactics of the Ministry. Nevertheless, it may be looked upon as carrying with it a significance reaching far beyond immediate results. It resembles a pilot-balloon, which, if it does nothing else, indicates with tolerable accuracy the set of serial currents. It is, perhaps, imperative upon the disregarded and flouted wing of the Liberal army, before a general engagement occurs, to let their officers understand the spirit which has been excited in them by the treatment they have received. Possibly it will thereby awaken its leaders to some sense of the responsibility they incur when they frame measures simply with a view to pass them, without the smallest apparent regard to their intrinsic character and tendency. It may lead them to reflect that there can be no strong motive which should prompt the larger portion of the force to increase the number of those who have been led over to the enemy for the purpose—or, at any rate, with the certain effect—of inflicting humiliation upon themselves. Better to lose an electoral battle than to win a triumph which is likely to be disastrous to their principles. A slow or even stationary policy might be endured with some patience, but a deliberate retrogression to a point of view which may be supposed to coincide with that of the House of Lords, can only be looked upon as a pusillanimous surrender of the position deemed to have been heretofore made good. There are limits to concession, even for the sake of party unity and discipline; for, after all, party is but an instrument for securing an object more worthy than itself. And those limits appear to have been reached. They who have led their followers thither, and who appear disposed to go beyond them in the same direction, must take the responsibility of the consequences that will ensue. It will depend upon the heed which they give to the warning voice of these pending elections, whether the next general election shall or shall not issue in the complete demoralisation of the Liberal ranks.

It would seem to be now pretty widely apprehended that true Liberalism can only gain by losing. We are sorry for it. We had rather make progress, even though it should be but slowly, by a consistent attempt to move on, and by resolutely trying, at least, to make the opponents of political Liberalism adapt their movements to ours, instead of squaring ours by theirs. If we are to have Tory measures, it is far better that Tories should propose and conduct them. It is hard to be called upon by our own leaders to perform "the happy despatch." It is not only hard, but, in reference to future prospects, it is positively useless. If the tactics which have governed the educational policy of the Ministry are to prevail, complicity with them can only issue in the rapid disintegration of the political power which for some years past has been wielded with such large and beneficial results. We cannot be worse off if we ground our arms and refuse to move. A Conservative Administration would, no doubt, be a temporary inconvenience, but the mind of the country, as a whole, is progressive; and, in course of time, will make itself palpable in action. It is far better to have our foes face to face than side by side. Honest defeat may be reluctantly accepted, but, at all events, it will not rub off the bloom of self-respect. We should have been proud to have gone on fighting under our present leaders, but it is impossible to discover any cause for pride in being repeatedly led into the camp of our enemy. Against this pernicious system we are compelled to enter a practical *caveat*. It must not be endorsed by advanced Liberalism out-of-doors. Be the consequences what they may, this is a spirit which must be rebuked, unless we hold ourselves prepared to give up, little by little, the ground we have won.

A Parliamentary election is no trifle to those who take active part in it. It calls for great sacrifices of time, of energy, and of pecuniary means. It can only be fought with advantage under the stimulus of hope. Where there is little or nothing to gain, it is childish to suppose that hearty efforts will be put forth. A spirit of profound discouragement has crept over the most trustworthy portion of the Liberal force which, both inside and outside of Parliament, has felt itself to have been deserted by its chiefs. Of a policy of revenge we cannot declare our approval. But who that entertains in his bosom the smallest spark of sympathy with Liberal principles can consciously unite in giving effect to a policy of retrogression? This is the sort of feeling which will tell, we fear, with fatal power in the pending elections, and, unless overborne by new motives, will have much wider and more disastrous operation not many months hence. They who teach with such unction the virtues of unity, should "show their faith by their works." Why should we unite, if the end of union is to be a pusillanimous surrender to our traditional foes? Of what use is it, at a great expenditure of zeal and self-sacrifice, to put and keep in power representatives who, for the sake of carrying through this or that measure, coolly give up to those with whom they contend the very object which we have laboured to advance? No, we must be true to ourselves, and resignedly take whatever may be the consequences of our own fidelity.

ECCLESIASTICAL NOTES.

Two distinctively ecclesiastical matters claim our first notice. One is the Judicature Bill. The House of Commons conferred on the proposed new Court of Appeal the power of hearing ecclesiastical as well as civil causes, and in doing so, ousted the ultimate jurisdiction of the bishops in causes ecclesiastical. The bishops have not liked this. As soon as it became known, in fact, the Archbishop of Canterbury appears to have placed himself in communication with the Government, and to have protested against such a decision having been made without any consultation with himself, with the result stated by the Lord Chancellor on Thursday evening, that a compromise had been agreed to, the effect of which would be that certain archbishops or bishops should be "assessors" in the new court in all ecclesiastical cases—that is to say, they will have the right of giving advice, but no right otherwise to take part in any decision. The Archbishop of Canterbury spoke on this occasion like an aggrieved member of a triumvirate. He recounted his surprise—"more surprise than he could well express"—at, as he said, being run off with as an express train in this fashion; at "the thing having been done" before he was told of it, and so on, and the ecclesiastical triumvir proceeded to use his influence in such a fashion that an alteration was made. If only the same vigour were shown in putting down Ritualism as can clearly enough be shown in saving the rag of an official privilege, how long would Ritualism exist?

The second topic is the Burials Bill, which has now been finally withdrawn, it having been, according to precedent, once more talked out. The Tories are doing with this measure what they did with the Church-rate Abolition measure. The late bill was drawn up in a spirit of compromise and conciliation. The utmost care was taken not to offend the feelings or the sentiments of the clergy. Clauses were modified, or new clauses introduced, entirely with this object. The policy has all been in vain, as it always has been in vain. After this, we imagine

the late bill will not be re-introduced, but one of a more drastic charater will take its place and be fought out to the "bitter end."

The bishops still do nothing in regard to Ritualism but lament and let things go. We have a sort of apprehension, however, that the laity may, one of these days, be induced to take the subject in hand. If a few hundred clergymen would preach like the Vicar of Merthyr there would be, we can easily believe, a tentative demonstration of Episcopal activity. The Vicar of Merthyr has handled the subject with unusual vigour in two sermons which we find reported in the Welsh newspapers. The first was on "Anarchy in the Church." "Anarchy," said the vicar, "is to a State what dry rot is to a building—as it grows the fabric weakens. Such, without any disguise, is the condition of the Church of England at the present moment." The vicar proceeded to characterise the ritualistic movement, and to ask what the archbishops and bishops were doing? He told his audience what they were *saying*, and then went on:—

You would have naturally expected from the blowing of this trumpet something more stirring than mild suggestions, courteous negatives, and the vaguest generalities. Why is it, as it has been well said, that the moment a man is made a bishop he cannot make up his mind to say aye or no to any question that is imminent—any question that is hot, and burning for an answer? The finest lever watch that was ever put together has not a nicer balance than the episcopal mind has when it is called upon to decide a question that must have an answer one way or other. It is utterly impossible for any one to say, when it is given, on which side it leans. There is always an "uncertain sound."

The vicar reminds them of what they engaged at the solemn moment of their consecration—

What was it they said, in the act of their consecration, they would do—that it was their duty to do? And what do they recommend others to do? As for themselves they do nothing; they will "watch" as heretofore, and yet their watching did not prevent the steed from being stolen. As for others, they recommend them "to exercise authority." Here it must be confessed their language is somewhat unctuous—we presume parental "authority"—and "personal influence in families and neighbourhood"—"sound arguments and appeals to the loyalty of those who are in danger of falling into error." This is the way in which "subverting the principles of the Reformation" is to be prevented. The two spiritual heads of the Church recommend it as a true and a certain way by which it can be done.

In the second sermon the vicar lashes the bishops a little harder. In this fashion—

You cannot have stronger words to show that their lordships feel the crisis. Yet what do they do? What steps do they take to avert the danger? Strange as it may appear, so far are they from taking any steps to that end, that they literally take to scold those who call their attention to it. They speak of the "suggestions" put before them as monstrous tyranny—which the majority of Englishmen would not for a moment endure, and which, if practised, would not probably be sustained on any sort of legal appeal. There is not a word said in any one of them as to what ought to be done; or where the law is deficient; or what powers Parliament ought to give them, and would give them if they desired it to enable them to act. In plain words, let the cry come from any quarter, there seems to be nothing but cold water thrown on it. "Hush! hush!" Everything will come to its place by-and-bye, if you "are only quiet." That is the key note ringing through every episcopal utterance I have yet read. There is no lack of verbiage, but everywhere lack of force.

This is in a different style,—

For thirty years I have been in the ministry, and like other men I have observed their lordships' ways, and one very ordinary way is—of course there are exceptions, and very noble exceptions, too—not to do anything that shall offend fashionable society. Their lordships are made much of in this kind of society, whether in London or in the diocese. Probably no men during the London season have more invitations to dine out than they have. There is not a duchess in the land, be she ever so exalted, who would not, if she could, be always glad to have a bishop at every dinner-party she gives. When bishops accustom themselves to this sort of thing, they do not like to miss them. They are pleasant things in London, and they are pleasant things in country. A man must be above a man who puts himself above them; but a bishop "is a man for all that," and whether it be at the family residence in Grosvenor-square, or at the grand castle in the country, such things are, notwithstanding, flattering consolations everywhere. The Episcopal mind likes to have them "laid to his soul."

The end of the vicar's sermon is a vigorous appeal to the laity. He gives the bishops up altogether. Really, respect for the episcopal office seems to be declining.

Since the Vicar of Merthyr preached his sermon the archbishops and bishops, sitting as the Upper House of Convocation, have given in an official report on Confession. The report states that the Church of England holds fast to the principles of the Holy Scripture and of the English Reformation, that there is no such thing as sacramental confession in the Church; that acknowledgment of sinfulness to the Almighty is sufficient, but that yet—yet—for the relief of troubled consciences the Church has made "special provision in two exceptional cases." These refer to the rubrics in the Communion Office and in the Office for the Visitation of the Sick. This was all known before, but the bishop goes on to say:—

The special provision, however, does not authorise the ministers of the Church to require from any who may resort to them to open their grief in particular, or detailed examination of all their sins, or to require private confession as a condition previous to receiving the holy communion, or to enjoin, or even encourage, any practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life.

Having delivered their judgment in this manner, it only remains to ask the old question, What are the bishops going to *do?*

Singular to say, the Wesleyans of the diocese of Lincoln do not appear to appreciate Bishop Wordsworth's comparison of them with Korah, Dathan, and Abiram, and his subsequent invitation to them to give up their "schism" and join the only true Church—that Church, of course, of which the State has constituted him a minister. The Rev. William Hudson, Wesleyan minister of Lincoln, has addressed a letter to his lordship, telling him that his pastoral is "an astounding manifesto," and that it will rouse to hostility many who have hitherto lived in peace with the bishop and his Church. Mr. Hudson proceeds to take the bishop up on several points of his pastoral—such as apostolical succession, confirmation, schism, creeds, Korah, Dathan, &c., and very pointedly does he put many things. He says that the bishop rejoices that Methodism and the Church of England have the same creed. "Yes," says Mr. Hudson, "the Church of England *has* a creed, perhaps several creeds. But which or what does she believe? What do they believe who are labouring hard to Romanise the Church of England? Probably almost precisely what the Bishop of Lincoln believes." And then—"The creed of Methodism is clear, uniform, and unmistakeable. The creed of the Church of England is, I am sorry to say, like the blurred photograph of a child that would not sit still." Why, Mr. Hudson really writes like a Dissenter. In fact, he says that "if this pastoral drive the Methodists into avowed and active Dissent the fault will not lie at their door." But Mr. Hudson writes so well that he has clearly himself been, like some of his his brethren, a Dissenter without knowing it.

We are indebted to our vigorous little contemporary, the *Echo*, for a description of what has taken place in the Hungarian Diet on the relations of Church and State in Hungary. It appears that a question was asked in the Diet concerning the publication of a decree of the Vatican by Bishop Rosenau without the permission of the State. An official explanation was given, which was considered to be satisfactory, and thereupon M. Francis Deak rose to advocate the entire separation of the Church from the State. In the course of his speech he contrasted the anti-State-Church policy of the United States, and the State-Church policy of the most of the countries of Europe. He regarded the former as the most natural and useful. In regard to the latter he said,—

Christianity has spread civilisation in Europe. The Christian Church having been the foundress of civilisation, Churchmen were the civilisers, because they only, or the greater number of them, were civilised and learned; their knowledge and the power of religion secured to them a great influence over the chiefs of the State, the princes, and notable persons. For this reason the interests of Christianity or religion were blended with all the institutions, and their roots struck into the very foundations of the State. Thus, until these later days, there was in almost all countries a State religion, or, at least, one which the State favoured, protected, and defended more than the others. This state of things begins to disappear; but it has not at the present time disappeared in many countries; it is not possible to destroy this system in a single day, for its roots are so twined among political institutions that they could not be extirpated without causing convulsions: and if, notwithstanding, one attempted to tear them up, they would sprout again, and perhaps with more vigour than ever.

Our contemporary says, that M. Deak's preference for the separation of Church and State does not practically go farther "than that theoretical approval of this idea which is natural to methodical thinkers, since he advocates the prosecution of his scheme by the most prudent and temperate means." One of these means, however, is to be immediately proposed, viz., the expulsion of the bishops from the Legislature. M. Deak said—

We have to reform the organisation of our Upper House. That will give us the opportunity of declaring that no one can take part in legislation in virtue of his functions, neither a bishop or a palatine, nor any other: but that, whether the House of Peers is formed by means of election or nomination, or by these two methods combined—those who have the right to elect or to nominate its members may, if they think it desirable, send thither a bishop, a rector, or a rabbi. The prelate thus raised to the peerage will take his seat in the Upper House, not as a bishop, a rector, or a rabbi, but as a peer elected or nominated by the kingdom.

Is even Hungary to be in advance of England?

GREENWICH ELECTION AND THE NONCONFORMISTS.

The following letter to Mr. Angerstein, one of the Liberal candidates for Greenwich, with his reply, has been forwarded to us for publication:—

2, Park Villas, Brockley-road, S.E.
July 26, 1873.

Dear Sir,—For my own information, and that of other Nonconformist electors of the borough of Greenwich, I shall be obliged by your willingness to acquaint me with your views in regard to the following points, to which considerable importance is attached:—

1. Are you still unwilling—as I believe you once were—to admit the right of all parties in the State to share in all the advantages afforded by the national universities? or are you prepared completely to carry out the policy which the legislature has adopted in this matter

2. Are you in favour of applying the same principle to the ancient grammar schools and other educational endowments belonging to the nation?

3. Do you approve of the educational policy of the present Government, or advocate the creation of a national system of education, by means of the universal establishment of school boards, having schools under the control of ecclesiastical bodies?

4. Will you support a measure which will give to Nonconformists the right of conducting burial services in the parochial churchyards, in which only the clergy of the Church of England are now allowed to officiate?

5. Will you endeavour to secure religious equality for the people of this country, by promoting the disestablishment of the Churches of England and Scotland?

6. If you disapprove of such a policy, will you state the means by which you would endeavour to put a stop to the growth of Romish principles and practices in the Church of England, as well as to the other great evils which are admitted to exist in that Church?

I hope that you will excuse the particularity of these inquiries; all of them being felt to be amongst the most practical questions of the time—and questions, the replies to which must affect the votes which Nonconformists will give at future parliamentary elections.

I shall be glad to be favoured with a reply which I may be at liberty to make public, together with this letter.

I am, dear Sir, yours very truly,
Wm. Angerstein, Esq. A. C. BLENKARN, Sec.

To the above queries Mr. Angerstein has sent the following replies:—

1. You refer to a vote I gave years ago on Mr. Dodson's bill, when the subject was not ripe for legislation. I should have voted for Sir John Coleridge's bill, and should now carry out in its entirety the policy which the Legislature has adopted relative to the Universities.

2. I should apply the same principle to grammar schools, and other educational endowments.

3. I approve of the educational policy of the present Government, and think that the power to establish school boards should remain—as it now by law is—in the hands of the ratepayers.

4. I should support a measure which will give to Nonconformists the right, under proper regulations, of conducting Burial Services in parochial churchyards.

5. While I would endeavour to secure religious equality to the people of the country, I should not approve of the disestablishment of the churches of England and Scotland.

6. I should endeavour by every practicable means to do away with, and prevent the growth of, Ritualism, and its practices in the Established Church.

"A Nonconformist Elector," referring to Mr. Angerstein's replies, has published the following appeal:—

Brother Nonconformists!—Will you vote for a candidate who avows himself to be in favour of the educational policy of the Government, which you regard as being unjust to you, and calculated to retard the establishment of a really national system of education?

You are numerous enough to justify a demand on your part that one of the representatives of the borough should be a supporter of religious equality, and two of the Liberal candidates are distinctly in favour of the only change which can secure religious equality, viz., disestablishment. Will you not support one or other of them, rather than a candidate who declares himself to be opposed to disestablishment, and who, on questions of the greatest interest to you, will vote with the Tories?

If you are unwilling to do that, then abstain from voting. You had better let a Tory be returned for the few months which will elapse before the general election than a Liberal who, on ecclesiastical questions, will give Tory votes.

CONVOCATION AND CONFESSION.

The following report of the committee of the Upper House of Convocation of the Province of Canterbury, being a committee of the whole House appointed on the 9th of May last to consider and report on the teaching of the Church of England on the subject of confession, was yesterday laid on the table by his Grace the Archbishop:—"In the matter of confession, the Church of England holds fast those principles which are set forth in Holy Scripture, which were professed by the primitive Church, and which were reaffirmed at the English Reformation. The Church of England, in the 25th Article, affirms that penance is not to be counted for a sacrament of the Gospel; and, as judged by her formularies, knows no such words as 'sacramental confession.' Grounding her doctrine on Holy Scripture, she distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ, to those who bewail their own sinfulness, confess themselves to Almighty God, with full purpose of amendment of life, and turn with

true faith unto Him. It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of confession and absolution are set forth in her public services. Yet, for the relief of troubled consciences, she has made special provision in two exceptional cases. (1) In the case of those who cannot quiet their own consciences previous to receiving the Holy Communion, but require further comfort or counsel, the minister is directed to say, 'Let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice.' Nevertheless, it is to be noted that for such a case no form of absolution has been prescribed in the Book of Common Prayer; and further, that the Rubric in the first Prayer-book of 1549, which sanctions a particular form of absolution, has been withdrawn from all subsequent editions of the said book. (2) In the Order for the Visitation of the Sick it is directed that the sick man be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter, but in such case absolution is only to be given when the sick man shall humbly and heartily desire it. The special provision, however, does not authorise the ministers of the Church to require from any who may repair to them to open their grief in a particular or detailed examination of all their sins, or to require private confession as a condition previous to receiving the Holy Communion, or to enjoin or even encourage any practice of habitual confession to a priest, or to teach that such practice or habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life."

THE DANGERS OF RITUALISM.

At the annual meeting of the ministers and messengers of the Baptist Western Association held at Bridgwater on the 18th, the Rev. G. W. Humphreys, B.A., of Wellington, read a paper on the above subject. Ritualism was not, he said, a solemn, beautiful, and reverent performance of Christian worship, but to a great extent a perversion of the Gospel and the grace of God, because sinners were taught to look to priests and religious ceremonies. It was an inherent danger, because it taught persons that their fellow human beings had power to absolve them from sin. At the present time a strong effort, as they were aware, was being made to re-establish as a recognised ordinance of the Established Church the practice of confession, and a memorial, signed by five hundred so-called priests of the Church of England, had lately been presented to Convocation in its favour. The confessional was only part of the evil of Ritualism, the whole system of which was built on priestism. Even the dress now worn by the priests was indicative of what they were seeking to do, for they dressed in a style to distinguish them and keep them apart from the rest of the community, and everything about them was calculated, or at all events meant, to impress on the people the idea that they were better, and far above them, and that they only had the right of exercising control over them. That was what Ritualism would bring about if it was further extended, and the power of the priesthood was one thing which the people of England should very jealously watch and guard against. (Hear, hear.) One of the dangers arising from the circumstances of Ritualism was that it was practised in connection with the Established Church—a Church which some Nonconformists had professed to look upon as the bulwark of Protestantism, but which he (Mr. H.) regarded as the great nursery of the Church of Rome, for the Ritualists in the Church of England were engaged in undermining Protestant principles. They had been told over and over again of other Church of England clergymen, and many of them recently from the Universities, going over to the Church of Rome, and he thought they had gone over because of Ritualism. Another danger was that the Ritualists could claim support for their views and practices, to a large extent, from the Prayer-book. (Hear, hear.) He believed, from his very heart, that Ritualism was found in the Prayer-book. Only a day or two ago he turned to that portion of it having reference to the visitation of the sick, and he believed the Ritualists were right in their interpretation of it. When sick a person was directed to send for the priest, to confess to him, and to ask forgiveness of his sins, and this said priest had the power of absolving him from them. This was what the Prayer-book taught them to believe, and yet people told them that the Prayer-book was a sort of second Bible. The Prayer-book, he believed, sustained the Ritualists in most of their views and practices. It was true that they were sometimes referred to the Articles of the Church, but they were only a small portion of the Prayer-book, which was a conglomerate sort of thing, two widely different elements being met with therein. The Prayer-book was constructed at a time when there were two great powers contending for power in the Church—Laud and his party on the one side, and the Evangelical section of the Church on the other. He thought Laud had the best of it, and managed to import more of his views into the Prayer-book than true Gospel teaching. He repeated, therefore, that he thought the Prayer-book was, for the great part, on the side of the Ritualists. He hoped that, as Nonconformists, they would not laud the Prayer-book as in times past. (Hear, hear.) He knew that the Church people never forgot to remind them of the grand sentence uttered by Robert Hall (who, though always eloquent, was not always prudent) at a meeting of the Bible Society at Leicester, in laudation of the Prayer-book, but they were not tied to Robert Hall. Much as they revered him, and great as was their admiration for his matchless eloquence, they were not to be biassed by what he may have long ago said. (Hear, hear.) Another danger connected with Ritualism was that it received State pay and State patronage, that it was supported out of their pockets, and patronised and fostered by the Government. There was the danger of monetary influence connected with this, and they all knew that that was nothing inconsiderable. (Hear, hear.) They were told that the collections made in the Church for religious purposes realised immense sums, but they should not forget, at the same time, that Churchmen had nothing to do with the support of their ministers, and that what they gave was spent in elaborate displays, imposing processions, grand choirs, and grand music. There was the danger, too, of State patronage. To the spiritual minded man this was nothing. The man who was himself a spiritually-minded Christian disregarded it, and looked at something deeper and better, but to the vast majority of the people all this was very tempting. The Church of Royalty and of the aristocracy gave the so-called Church of England a prestige which proved an attraction to the people who were thus led to follow its practices. Another danger connected with Ritualism was the purpose and determination of the Ritualists to bring about the destruction of Protestantism, and the restoration of Popery in this country. For this purpose the Ritualists had been working steadily, stealthingly, and undeviatingly. He was sorry that he had not with him a number of pamphlets he had left at home, in which they spoke of the Reformation with disgust and abhorrence, declaring it to be one of the greatest curses in connection with English history; and they did not hesitate to assert that their purpose was to uproot Protestantism, and bring England back into connection with the Church of Rome. Another danger connected with Ritualism was the Jesuitical proceedings of the priests, men who were set up as preachers of the Gospel, and as leaders of the Church, but who were not themselves honest in their subscriptions and professions. All this, he thought, must tend very greatly to lower the moral tone of the country, and drive men into the ranks of infidelity, and he believed that to a great extent this had already been the result. In France the priesthood there, prior to the great revolution, were not honest and upright in their professions, and the consequence was that infidelity spread and asserted itself in the revolution of 1792. He believed the same kind of thing was taking place in their own country, and with the spread of Ritualism it would continue to take place. Intelligent and thoughtful men of the world, as they were called, would look on with a very keen eye and form their own opinions. They would see that many of the professed ministers of the Protestant Church believed in Popery, and practised Popish ordinances, and they would jump to the conclusion that there was nothing at all in religion itself. He contended that it was high time they should bestir themselves and endeavour to rid their country of that accursed thing—Ritualism. ("Hear, hear," and applause.) He was very pleased indeed to hear what had been been said that morning about the study of the Bible, and the necessity for a deeper and broader acquaintance with God's Word. He believed if they more carefully and attentively studied that Word, and had more recourse to prayer, as had been recommended, they would be well fortified against Ritualism, and infidelity too. He would say further that he distinctly believed they, as Baptists, were so far as Ritualism was concerned, in an impregnable position. (Hear, hear.) Because they occupied this position let them understand their principles, and stick to them thoroughly. He wanted Catholicity of spirit in the hearts of the Baptists, but he also wanted them to assert, and faithfully to adhere to, their distinctive principles, which should be very dear to them. (Hear, hear.) Another point to which he must briefly advert was the separation of the so-called Protestant bulwark from State connection. ("Hear, hear," and applause.) Having watched the Baptist Association for eleven years, he believed that there was a growing feeling of anti-State Churchism amongst them—(Hear, hear)—and that some of their brethren who formerly spoke of it with bated breath, and were a little weak on that point, had come to see distinctly the necessity for the liberation of the Church of England from State control. The reform of the Church was all humbug; it could only be reformed by separation from the State. There were a great many deacons present, and although they were, for the most part, tolerably sound on that point, he feared there were a few who were not quite so sound upon it as they should be. There were now three sides to the Church—the Rationalistic, the Ritualistic, and the Evangelical, and each of these parties should be allowed to propagate their own views and practices independently of the State, and State patronage. ("Hear, hear," and applause.)

In eulogistic speeches, Mr. J. W. Sully, of Bridgwater, and the Rev. E. Webb, of Exeter, referred to Mr. Humphreys' address; the latter saying that he happened to live in a Ritualistic city, where he did not believe there were more than three or four Evangelical clergymen so called.

AN ELECTION TO CONVOCATION.—There has been a sharp and significant contest at Bristol for a seat in Convocation. The Evangelicals proposed a most unexceptionable candidate in Bishop Anderson, the vicar of Clifton. He was opposed by the Rev. H. R. Hayward, Rector of Lydeard Millicent, who avowed that he had not only signed a remonstrance against the Purchas judgment, but that he did not obey it. Mr. Hayward, however, was elected by 117 votes to 88.

RITUALISM AT EXETER.—It is reported that the Churchwardens of St. Mary-Steps, Exeter, are preparing a "presentment" of the rector of "ultra-Ritualistic" practices. The practices in question are described by "A Layman" in a letter to the *Western Times*. It concludes:—"Bovey Tracey advocated Transubstantiation and repudiated Protestantism; at Kenn, Transubstantiation, the Confessional, and the power of man to forgive sins were preached, and the Church of the Reformation was denied. At St. Mary-Steps adoration of the cross through the hymn was indulged in, and blind obedience to the priest was inculcated in the sermon. *So we are getting on!*"

THE NEXT BISHOP OF WINCHESTER.—The *Daily Telegraph* of Wednesday, in a leading article, suggests that Government should appoint Dean Stanley to be successor to the late Bishop of Winchester. Our contemporary says that he is regarded by the nation as the worthiest of living Churchmen, and one of the most liberal-minded men of the day, besides being a wide and varied scholar, a brilliant orator, and a man who has formed friendships in all religious communities. According to another account the Bishop of Chester is considered most likely to succeed Dr. Wilberforce, and after him are mentioned the Bishops of Carlisle and Ely. It is expected that Archdeacon Bickersteth will be promoted to the bishopric thus vacated.

ECCLESIASTICAL QUARREL AT TUNBRIDGE WELLS.—A very pretty quarrel is going on at Tunbridge Wells between two Ritualistic clergymen. A year or two ago the temporary church of St. Stephen was opened in a parish in which the Ritual was already tolerably well advanced. But the daughter church soon commenced to go at a pace that alarmed even the incumbent of St. James's, and, after a considerable amount of sparring, the matter has arrived at pamphlet warfare. The Archbishop of Canterbury has, we understand, taken cognisance of the matter, and has called the incumbent of St. James's to account for his illegal Ritualistic practices; and has intimated to the minister of the the temporary church his intention, unless good cause be shown to the contrary, to revoke the licence he holds.—*The Rock*.

THE CHRISTIAN POPULATION OF PERSIA.—The condition of the Christian population of Persia seems to be improving. They number 50,000, of whom one-half are Armenians and the other half Nestorians. The 6,000 Armenians who reside in towns are found chiefly in Tabreez and Julfa, near Ispahan. The rest are cultivators in the provinces of Ispahan, Irak, and Azerbijan, who are exposed to the same illegal exactions as their Mahomedan fellow-subjects, but to no more. The Nestorians are not so well treated, being immediately exposed to the oppression of the Afshar chiefs, in the plain of Ooroomiah and the neighbourhood, but even in their case acts of violence and injustice are not so frequent as they used to be, such as the seizure of girls, and their forcible conversion to Islam. The American missionaries, who are doing so good a work in that district, have often remonstrated against the oppression. In Persia the Mahomedan who becomes a Christian, or the apostate to Islam, who afterwards renounces it, is liable to death. The Sudr Azem is a liberal man, but neither he nor the Shah could introduce religious liberty into Persia, in the face of the priesthood. Only a reorganisation of the Administration will stop fiscal extortion.—*Calcutta Letter in Times*.

THE PRIMATE ON THE LATE BISHOP WILBERFORCE.—Both Houses of Convocation met on Thursday and passed resolutions expressing their deep sense of the loss the Church had sustained by the death of the Bishop of Winchester. The Archbishop of Canterbury, in introducing the subject, said:—"Those who knew the late bishop well, as it was my pleasure, through the affinity of our positions, to know him, are well aware that he long looked forward to sudden departure from life. Symptoms of failing health, known only to himself, at times brought this solemn thought before him, and though the end has been different from what either he or we thought, yet we know that this voice of God, speaking to him from time to time, solemnised every thought, and enabled him, in the midst of distractions of business and of society, such as, perhaps, no man but he was ever engaged in, to have an ever-present sense of the spiritual world and its nearness, the vanity of earthly things, and the knowledge that they must all end for him suddenly. Those of you who know the history of his past life are well aware that in the midst of what the outer world regarded as unbounded prosperity there had been deep trials, which had left their marks upon his tender nature—marks which even the lapse of many years could not obliterate. Therefore, for him it must be said that he had often heard the Voice, and was ready for the consummation. Doubtless, also, if we consider, we shall see how much more he did than is given to the lot of most gifted men to carry out. When we consider how deep is the mark he has left everywhere, both during his long episcopate and before his episcopate began, we can scarcely

the late bill will not be re-introduced, but one of a more drastic charater will take its place and be fought out to the "bitter end."

The bishops still do nothing in regard to Ritualism but lament and let things go. We have a sort of apprehension, however, that the laity may, one of these days, be induced to take the subject in hand. If a few hundred clergymen would preach like the Vicar of Merthyr there would be, we can easily believe, a tentative demonstration of Episcopal activity. The Vicar of Merthyr has handled the subject with unusual vigour in two sermons which we find reported in the Welsh newspapers. The first was on "Anarchy in the Church." "Anarchy," said the vicar, "is to a State what dry rot is to a building—as it grows the fabric weakens. Such, without any disguise, is the condition of the Church of England at the present moment." The vicar proceeded to characterise the ritualistic movement, and to ask what the archbishops and bishops were doing? He told his audience what they were *saying*, and then went on :—

You would have naturally expected from the blowing of this trumpet something more stirring than mild suggestions, courteous negatives, and the vaguest generalities. Why is it, as it has been well said, that the moment a man is made a bishop he cannot make up his mind to say aye or no to any question that is imminent—any question that is hot, and burning for an answer? The finest lever watch that was ever put together has not a nicer balance than the episcopal mind has when it is called upon to decide a question that must have an answer one way or other. It is utterly impossible for any one to say, when it is given, on which side it leans. There is always an "uncertain sound."

The vicar reminds them of what they engaged at the solemn moment of their consecration—

What was it they said, in the act of their consecration, they would do—that it was their duty to do? And what do they recommend others to do? As for themselves they do nothing; they will "watch" as heretofore, and yet their watching did not prevent the steed from being stolen. As for others, they recommend them "to exercise authority." Here it must be confessed their language is somewhat unctuous—we presume parental "authority"—and "personal influence in families and neighbourhood"—"sound arguments and appeals to the loyalty of those who are in danger of falling into error." This is the way in which "subverting the principles of the Reformation" is to be prevented. The two spiritual heads of the Church recommend it as a true and a certain way by which it can be done.

In the second sermon the vicar lashes the bishops a little harder. In this fashion—

You cannot have stronger words to show that their lordships feel the crisis. Yet what do they do? What steps do they take to avert the danger? Strange as it may appear, so far are they from taking any steps to that end, that they literally take to scold those who call their attention to it. They speak of the "suggestions" put before them as monstrous tyranny—which the majority of Englishmen would not for a moment endure, and which, if practised, would not probably be sustained on any sort of legal appeal. There is not a word said in any one of them as to what ought to be done; or where the law is deficient; or what powers Parliament ought to give them, and would give them if they desired it to enable them to act. In plain words, let the cry come from any quarter, there seems to be nothing but cold water thrown on it. "Hush! hush!" Everything will come to its place by-and-bye, if you "are only quiet." That is the key note ringing through every episcopal utterance I have yet read. There is no lack of verbiage, but everywhere lack of force.

This is in a different style,—

For thirty years I have been in the ministry, and like other men I have observed their lordships' ways, and one very ordinary way is—of course there are exceptions, and very noble exceptions, too—not to do anything that shall offend fashionable society. Their lordships are made much of in this kind of society, whether in London or in the diocese. Probably no men during the London season have more invitations to dine out than they have. There is not a duchess in the land, be she ever so exalted, who would not, if she could, be always glad to have a bishop at every dinner-party she gives. When bishops accustom themselves to this sort of thing, they do not like to miss them. They are pleasant things in London, and they are pleasant things in country. A man must be above a man who puts himself above them; but a bishop "is a man for all that," and whether it be at the family residence in Grosvenor-square, or at the grand castle in the country, such things are, notwithstanding, flattering consolations everywhere. The Episcopal mind likes to have them "laid to his soul."

The end of the vicar's sermon is a vigorous appeal to the laity. He gives the bishops up altogether. Really, respect for the episcopal office seems to be declining.

Since the Vicar of Merthyr preached his sermon the archbishops and bishops, sitting as the Upper House of Convocation, have given in an official report on Confession. The report states that the Church of England holds fast to the principles of the Holy Scripture and of the English Reformation, that there is no such thing as sacramental confession in the Church; that acknowledgment of sinfulness to the Almighty is sufficient, but that yet—yet—for the relief of troubled consciences the Church has made "special provision in two exceptional cases." These refer to the rubrics in the Communion Office and in the Office for the Visitation of the Sick. This was all known before, but the bishop goes on to say :—

The special provision, however, does not authorise the ministers of the Church to require from any who may repair to them to open their grief in particular, or detailed examination of all their sins, or to require private confession as a condition previous to receiving the holy communion, or to enjoin, or even encourage, any practice of habitual confession to a priest, or to teach that such practice of habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life.

Having delivered their judgment in this manner, it only remains to ask the old question, What are the bishops going to *do?*

Singular to say, the Wesleyans of the diocese of Lincoln do not appear to appreciate Bishop Wordsworth's comparison of them with Korah, Dathan, and Abiram, and his subsequent invitation to them to give up their "schism" and join the only true Church—that Church, of course, of which the State has constituted him a minister. The Rev. William Hudson, Wesleyan minister of Lincoln, has addressed a letter to his lordship, telling him that his pastoral is "an astounding manifesto," and that it will rouse to hostility many who have hitherto lived in peace with the bishop and his Church. Mr. Hudson proceeds to take the bishop up on several points of his pastoral—such as apostolical succession, confirmation, schism, creeds, Korah, Dathan, &c., and very pointedly does he put many things. He says that the bishop rejoices that Methodism and the Church of England have the same creed. "Yes," says Mr. Hudson, "the Church of England *has* a creed, perhaps several creeds. But which or what does she believe? What do they believe who are labouring hard to Romanise the Church of England? Probably almost precisely what the Bishop of Lincoln believes." And then—"The creed of Methodism is clear, uniform, and unmistakeable. The creed of the Church of England is, I am sorry to say, like the blurred photograph of a child that would not sit still." Why, Mr. Hudson really writes like a Dissenter. In fact, he says that "if this pastoral drive the Methodists into avowed and active Dissent the fault will not lie at their door." But Mr. Hudson writes so well that he has clearly himself been, like some of his his brethren, a Dissenter without knowing it.

We are indebted to our vigorous little contemporary, the *Echo*, for a description of what has taken place in the Hungarian Diet on the relations of Church and State in Hungary. It appears that a question was asked in the Diet concerning the publication of a decree of the Vatican by Bishop Rosenau without the permission of the State. An official explanation was given, which was considered to be satisfactory, and thereupon M. Francis Deak rose to advocate the entire separation of the Church from the State. In the course of his speech he contrasted the anti-State-Church policy of the United States, and the State-Church policy of the most of the countries of Europe. He regarded the former as the most natural and useful. In regard to the latter he said,—

Christianity has spread civilisation in Europe. The Christian Church having been the foundress of civilisation, Churchmen were the civilisers, because they only, or the greater number of them, were civilised and learned; their knowledge and the power of religion secured to them a great influence over the chiefs of the State, the princes, and notable persons. For this reason the interests of Christianity or religion were blended with all the institutions, and their roots struck into the very foundations of the State. Thus, until these later days, there was in almost all countries a State religion, or, at least, one which the State favoured, protected, and defended more than the others. This state of things begins to disappear; but it has not at the present time disappeared in many countries; it is not possible to destroy this system in a single day, for its roots are so twined among political institutions that they could not be extirpated without causing convulsions: and if, notwithstanding, one attempted to tear them up, they would sprout again, and perhaps with more vigour than ever.

Our contemporary says, that M. Deak's preference for the separation of Church and State does not practically go farther "than that theoretical approval of this idea which is natural to methodical thinkers, since he advocates the prosecution of his scheme by the most prudent and temperate means," One of these means, however, is to be immediately proposed, viz., the expulsion of the bishops from the Legislature. M. Deak said—

We have to reform the organisation of our Upper House. That will give us the opportunity of declaring that no one can take part in legislation in virtue of his functions, neither a bishop or a palatine, nor any other: but that, whether the House of Peers is formed by means of election or nomination, or by these two methods combined—those who have the right to elect or to nominate its members may, if they think it desirable, send thither a bishop, a rector, or a rabbi. The prelate thus raised to the peerage will take his seat in the Upper House, not as a bishop, a rector, or a rabbi, but as a peer elected or nominated by the kingdom.

Is even Hungary to be in advance of England?

GREENWICH ELECTION AND THE NONCONFORMISTS.

The following letter to Mr. Angerstein, one of the Liberal candidates for Greenwich, with his reply, has been forwarded to us for publication :—

2, Park Villas, Brockley-road, S.E.
July 26, 1873.

Dear Sir,—For my own information, and that of other Nonconformist electors of the borough of Greenwich, I shall be obliged by your willingness to acquaint me with your views in regard to the following points, to which considerable importance is attached :—

1. Are you still unwilling—as I believe you once were—to admit the right of all parties in the State to share in all the advantages afforded by the national universities? or are you prepared completely to carry out the policy which the legislature has adopted in this matter

2. Are you in favour of applying the same principle to the ancient grammar schools and other educational endowments belonging to the nation?

3. Do you approve of the educational policy of the present Government, or advocate the creation of a national system of education, by means of the universal establishment of school boards, having schools under the control of ecclesiastical bodies?

4. Will you support a measure which will give to Nonconformists the right of conducting burial services in the parochial churchyards, in which only the clergy of the Church of England are now allowed to officiate?

5. Will you endeavour to secure religious equality for the people of this country, by promoting the disestablishment of the Churches of England and Scotland?

6. If you disapprove of such a policy, will you state the means by which you would endeavour to put a stop to the growth of Romish principles and practices in the Church of England, as well as to the other great evils which are admitted to exist in that Church?

I hope that you will excuse the particularity of these inquiries; all of them being felt to be amongst the most practical questions of the time—and questions, the replies to which must affect the votes which Nonconformists will give at future parliamentary elections.

I shall be glad to be favoured with a reply which I may be at liberty to make public, together with this letter.

I am, dear Sir, yours very truly,
Wm. Angerstein, Esq. A. C. BLENKARN, Sec.

To the above queries Mr. Angerstein has sent the following replies :—

1. You refer to a vote I gave years ago on Mr. Dodson's bill, when the subject was not ripe for legislation. I should have voted for Sir John Coleridge's bill, and should now carry out in its entirety the policy which the Legislature has adopted relative to the Universities.

2. I should apply the same principle to grammar schools, and other educational endowments.

3. I approve of the educational policy of the present Government, and think that the power to establish school boards should remain—as it now by law is—in the hands of the ratepayers.

4. I should support a measure which will give to Nonconformists the right, under proper regulations, of conducting Burial Services in parochial churchyards.

5. While I would endeavour to secure religious equality to the people of the country, I should not approve of the disestablishment of the churches of England and Scotland.

6. I should endeavour by every practicable means to do away with, and prevent the growth of, Ritualism, and its practices in the Established Church.

"A Nonconformist Elector," referring to Mr. Angerstein's replies, has published the following appeal :—

Brother Nonconformists!—Will you vote for a candidate who avows himself to be in favour of the educational policy of the Government, which you regard as being unjust to you, and calculated to retard the establishment of a really national system of education?

You are numerous enough to justify a demand on your part that one of the representatives of the borough should be a supporter of religious equality, and two of the Liberal candidates are distinctly in favour of the only change which can secure religious equality, viz., disestablishment. Will you not support one or other of them, rather than a candidate who declares himself to be opposed to disestablishment, and who, on questions of the greatest interest to you, will vote with the Tories?

If you are unwilling to do that, then abstain from voting. You had better let a Tory be returned for the few months which will elapse before the general election than a Liberal who, on ecclesiastical questions, will give Tory votes.

CONVOCATION AND CONFESSION.

The following report of the committee of the Upper House of Convocation of the Province of Canterbury, being a committee of the whole House appointed on the 9th of May last to consider and report on the teaching of the Church of England on the subject of confession, was yesterday laid on the table by his Grace the Archbishop: — "In the matter of confession, the Church of England holds fast those principles which are set forth in Holy Scripture, which were professed by the primitive Church, and which were reaffirmed at the English Reformation. The Church of England, in the 25th Article, affirms that penance is not to be counted for a sacrament of the Gospel; and, as judged by her formularies, knows no such words as 'sacramental confession.' Grounding her doctrine on Holy Scripture, she distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ, to those who bewail their own sinfulness, confess themselves to Almighty God, with full purpose of amendment of life, and turn with

true faith unto Him. It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of confession and absolution are set forth in her public services. Yet, for the relief of troubled consciences, she has made special provision in two exceptional cases. (1) In the case of those who cannot quiet their own consciences previous to receiving the Holy Communion, but require further comfort or counsel, the minister is directed to say, 'Let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice.' Nevertheless, it is to be noted that for such a case no form of absolution has been prescribed in the Book of Common Prayer; and further, that the Rubric in the first Prayer-book of 1549, which sanctions a particular form of absolution, has been withdrawn from all subsequent editions of the said book. (2) In the Order for the Visitation of the Sick it is directed that the sick man be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter, but in such case absolution is only to be given when the sick man shall humbly and heartily desire it. The special provision, however, does not authorise the ministers of the Church to require from any who may repair to them to open their grief in a particular or detailed examination of all their sins, or to require private confession as a condition previous to receiving the Holy Communion, or to enjoin or even encourage any practice of habitual confession to a priest, or to teach that such practice or habitual confession, or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life."

THE DANGERS OF RITUALISM.

At the annual meeting of the ministers and messengers of the Baptist Western Association held at Bridgwater on the 18th, the Rev. G. W. Humphreys, B.A., of Wellington, read a paper on the above subject. Ritualism was not, he said, a solemn, beautiful, and reverent performance of Christian worship, but to a great extent a perversion of the Gospel and the grace of God, because sinners were taught to look to priests and religious ceremonies. It was an inherent danger, because it taught persons that their fellow human beings had power to absolve them from sin. At the present time a strong effort, as they were aware, was being made to re-establish as a recognised ordinance of the Established Church the practice of confession, and a memorial, signed by five hundred so-called priests of the Church of England, had lately been presented to Convocation in its favour. The confessional was only part of the evil of Ritualism, the whole system of which was built on priestism. Even the dress now worn by the priests was indicative of what they were seeking to do, for they dressed in a style to distinguish them and keep them apart from the rest of the community, and everything about them was calculated, or at all events meant, to impress on the people the idea that they were better, and far above them, and that they only had the right of exercising control over them. That was what Ritualism would bring about if it was further extended, and the power of the priesthood was one thing which the people of England should very jealously watch and guard against. (Hear, hear.) One of the dangers arising from the circumstances of Ritualism was that it was practised in connection with the Established Church—a Church which some Nonconformists had professed to look upon as the bulwark of Protestantism, but which he (Mr. H.) regarded as the great nursery of the Church of Rome, for the Ritualists in the Church of England were engaged in undermining Protestant principles. They had been told over and over again of other Church of England clergymen, and many of them recently from the Universities, going over to the Church of Rome, and he thought they had gone over because of Ritualism. Another danger was that the Ritualists could claim support for their views and practices, to a large extent, from the Prayer-book. (Hear, hear.) He believed, from his very heart, that Ritualism was found in the Prayer-book. Only a day or two ago he turned to that portion of it having reference to the visitation of the sick, and he believed the Ritualists were right in their interpretation of it. When sick a person was directed to send for the priest, to confess to him, and to ask forgiveness of his sins, and this said priest had the power of absolving him from them. This was what the Prayer-book taught them to believe, and yet people told them that the Prayer-book was a sort of second Bible. The Prayer-book, he believed, sustained the Ritualists in most of their views and practices. It was true that they were sometimes referred to the Articles of the Church, but they were only a small portion of the Prayer-book, which was a conglomerate sort of thing, two widely different elements being met with therein. The Prayer-book was constructed at a time when there were two great powers contending for power in the Church—Laud and his party on the one side, and the Evangelical section of the Church on the other. He thought Laud had the best of it, and managed to import more of his views into the Prayer-book than true Gospel teaching. He repeated, therefore, that he thought the Prayer-book was, for the great part, on the side of the Ritualists. He hoped that, as Nonconformists, they would not laud the Prayer-book as in times past. (Hear, hear.) He knew that the Church people never forgot to remind them of the grand sentence uttered by Robert Hall (who, though always eloquent, was not always prudent) at a meeting of the Bible Society at Leicester, in laudation of the Prayer-book, but they were not tied to Robert Hall. Much as they revered him, and great as was their admiration for his matchless eloquence, they were not to be biassed by what he may have long ago said. (Hear, hear.) Another danger connected with Ritualism was that it received State pay and State patronage, that it was supported out of their pockets, and patronised and fostered by the Government. There was the danger of monetary influence connected with this, and they all knew that that was nothing inconsiderable. (Hear, hear.) They were told that the collections made in the Church for religious purposes realised immense sums, but they should not forget, at the same time, that Churchmen had nothing to do with the support of their ministers, and that what they gave was spent in elaborate displays, imposing processions, grand choirs, and grand music. There was the danger, too, of State patronage. To the spiritual minded man this was nothing. The man who was himself a spiritually-minded Christian disregarded it, and looked at something deeper and better, but to the vast majority of the people all this was very tempting. The Church of Royalty and of the aristocracy gave the so-called Church of England a prestige which proved an attraction to the people who were thus led to follow its practices. Another danger connected with Ritualism was the purpose and determination of the Ritualists to bring about the destruction of Protestantism, and the restoration of Popery in this country. For this purpose the Ritualists had been working steadily, stealthingly, and undeviatingly. He was sorry that he had not with him a number of pamphlets he had left at home, in which they spoke of the Reformation with disgust and abhorrence, declaring it to be one of the greatest curses in connection with English history; and they did not hesitate to assert that their purpose was to uproot Protestantism, and bring England back into connection with the Church of Rome. Another danger connected with Ritualism was the Jesuitical proceedings of the priests, men who were set up as preachers of the Gospel, and as leaders of the Church, but who were not themselves honest in their subscriptions and professions. All this, he thought, must tend very greatly to lower the moral tone of the country, and drive men into the ranks of infidelity, and he believed that to a great extent this had already been the result. In France the priesthood there, prior to the great revolution, were not honest and upright in their professions, and the consequence was that infidelity spread and asserted itself in the revolution of 1792. He believed the same kind of thing was taking place in their own country, and with the spread of Ritualism it would continue to take place. Intelligent and thoughtful men of the world, as they were called, would look on with a very keen eye and form their own opinions. They would see that many of the professed ministers of the Protestant Church believed in Popery, and practised Popish ordinances, and they would jump to the conclusion that there was nothing at all in religion itself. He contended that it was high time they should bestir themselves and endeavour to rid their country of that accursed thing—Ritualism. ("Hear, hear," and applause.) He was very pleased indeed to hear what had been been said that morning about the study of the Bible, and the necessity for a deeper and broader acquaintance with God's Word. He believed if they more carefully and attentively studied that Word, and had more recourse to prayer, as had been recommended, they would be well fortified against Ritualism, and infidelity too. He would say further that he distinctly believed they, as Baptists, were so far as Ritualism was concerned, in an impregnable position. (Hear, hear.) Because they occupied this position let them understand their principles, and stick to them thoroughly. He wanted Catholicity of spirit in the hearts of the Baptists, but he also wanted them to assert, and faithfully to adhere to, their distinctive principles, which should be very dear to them. (Hear, hear.) Another point to which he must briefly advert was the separation of the so-called Protestant bulwark from State connection. ("Hear, hear," and applause.) Having watched the Baptist Association for eleven years, he believed that there was a growing feeling of anti-State Churchism amongst them—(Hear, hear)—and that some of their brethren who formerly spoke of it with bated breath, and were a little weak on that point, had come to see distinctly the necessity for the liberation of the Church of England from State control. The reform of the Church was all humbug; it could only be reformed by separation from the State. There were a great many deacons present, and although they were, for the most part, tolerably sound on that point, he feared there were a few who were not quite so sound upon it as they should be. There were now three sides to the Church—the Rationalistic, the Ritualistic, and the Evangelical, and each of these parties should be allowed to propagate their own views and practices independently of the State, and State patronage. ("Hear, hear," and applause.)

In eulogistic speeches, Mr. J. W. Sully, of Bridgwater, and the Rev. E. Webb, of Exeter, referred to Mr. Humphreys' address; the latter saying that he happened to live in a Ritualistic city, where he did not believe there were more than three or four Evangelical clergymen so called.

AN ELECTION TO CONVOCATION.—There has been a sharp and significant contest at Bristol for a seat in Convocation. The Evangelicals proposed a most unexceptionable candidate in Bishop Anderson, the vicar of Clifton. He was opposed by the Rev. H. R. Hayward, Rector of Lydeard Millicent, who avowed that he had not only signed a remonstrance against the Purchas judgment, but that he did not obey it. Mr. Hayward, however, was elected by 117 votes to 88.

RITUALISM AT EXETER.—It is reported that the Churchwardens of St. Mary-Steps, Exeter, are preparing a "presentment" of the rector of "ultra-Ritualistic" practices. The practices in question are described by "A Layman" in a letter to the *Western Times*. It concludes:—"Bovey Tracey advocated Transubstantiation and repudiated Protestantism; at Kenn, Transubstantiation, the Confessional, and the power of man to forgive sins were preached, and the Church of the Reformation was denied. At St. Mary-Steps adoration of the cross through the hymn was indulged in, and blind obedience to the priest was inculcated in the sermon. *So we are getting on!*"

THE NEXT BISHOP OF WINCHESTER.—The *Daily Telegraph* of Wednesday, in a leading article, suggests that Government should appoint Dean Stanley to be successor to the late Bishop of Winchester. Our contemporary says that he is regarded by the nation as the worthiest of living Churchmen, and one of the most liberal-minded men of the day, besides being a wide and varied scholar, a brilliant orator, and a man who has formed friendships in all religious communities. According to another account the Bishop of Chester is considered most likely to succeed Dr. Wilberforce, and after him are mentioned the Bishops of Carlisle and Ely. It is expected that Archdeacon Bickersteth will be promoted to the bishopric thus vacated.

ECCLESIASTICAL QUARREL AT TUNBRIDGE WELLS.—A very pretty quarrel is going on at Tunbridge Wells between two Ritualistic clergymen. A year or two ago the temporary church of St. Stephen was opened in a parish in which the Ritual was already tolerably well advanced. But the daughter church soon commenced to go at a pace that alarmed even the incumbent of St. James's, and, after a considerable amount of sparring, the matter has arrived at pamphlet warfare. The Archbishop of Canterbury has, we understand, taken cognisance of the matter, and has called the incumbent of St. James's to account for his illegal Ritualistic practices; and has intimated to the minister of the the temporary church his intention, unless good cause be shown to the contrary, to revoke the licence he holds.—*The Rock.*

THE CHRISTIAN POPULATION OF PERSIA.—The condition of the Christian population of Persia seems to be improving. They number 50,000, of whom one-half are Armenians and the other half Nestorians. The 6,000 Armenians who reside in towns are found chiefly in Tabreez and Julfa, near Ispahan. The rest are cultivators in the provinces of Ispahan, Irak, and Azerbijan, who are exposed to the same illegal exactions as their Mahomedan fellow-subjects, but to no more. The Nestorians are not so well treated, being immediately exposed to the oppression of the Afshar chiefs, in the plain of Ooroomiah and the neighbourhood, but even in their case acts of violence and injustice are not so frequent as they used to be, such as the seizure of girls, and their forcible conversion to Islam. The American missionaries, who are doing so good a work in that district, have often remonstrated against the oppression. In Persia the Mahomedan who becomes a Christian, or the apostate to Islam, who afterwards renounces it, is liable to death. The Sudr Azem is a liberal man, but neither he nor the Shah could introduce religious liberty into Persia, in the face of the priesthood. Only a reorganisation of the Administration will stop fiscal extortion.—*Calcutta Letter in Times.*

THE PRIMATE ON THE LATE BISHOP WILBERFORCE.—Both Houses of Convocation met on Thursday and passed resolutions expressing their deep sense of the loss the Church had sustained by the death of the Bishop of Winchester. The Archbishop of Canterbury, in introducing the subject, said:—"Those who knew the late bishop well, as it was my pleasure, through the affinity of our positions, to know him, are well aware that he long looked forward to sudden departure from life. Symptoms of failing health, known only to himself, at times brought this solemn thought before him, and though the end has been different from what either he or we thought, yet we know that this voice of God, speaking to him from time to time, solemnised every thought, and enabled him, in the midst of distractions of business and of society, such as, perhaps, no man but he was ever engaged in, to have an ever-present sense of the spiritual world and its nearness, the vanity of earthly things, and the knowledge that they must all end for him suddenly. Those of you who know the history of his past life are well aware that in the midst of what the outer world regarded as unbounded prosperity there had been deep trials, which had left their marks upon his tender nature—marks which even the lapse of many years could not obliterate. Therefore, for him it must be said that he had often heard the Voice, and was ready for the consummation. Doubtless, also, if we consider, we shall see how much more he did than is given to the lot of most gifted men to carry out. When we consider how deep is the mark he has left everywhere, both during his long episcopate and before his episcopate began, we can scarcely

think he has left his work unfinished. Yet will his loss be felt as a calamity, and that in a wide range, such as the departure of scarcely any other man among us could reach." The Bishops of London, Oxford, Bath and Wells, and Gloucester spoke in a similar tone.

ROMAN CATHOLIC SYNOD.—A synod of the prelates of the Roman Catholic Church in England is now being held at St. Edmund's College, near Ware, Hertfordshire, under the presidency of Archbishop Manning, supported by the Bishops of Birmingham (Dr. Ullathorne), Newport (Dr. T. J. Brown), Northampton (Dr. Amherst), Clifton (Hon. Dr. Clifford), Southwark (Dr. Danell), Beverley (Dr. Cornthwaite), Plymouth (Dr. W. Vaughan), Salford (Dr. H. Vaughan), Liverpool (Dr. O'Reilly), Nottingham (Dr. Roskell), Hexham (Dr. Chadwick), and Shrewsbury (Dr. J. Brown), and also the heads and provincials of the several religious orders who are represented in England, including the Benedictines, the Jesuits, the Passionists, the Dominicans, the Fathers of Charity, the Redemptorists, &c. These are assisted by certain representatives of the "chapters" of the several Roman Catholic sees, by the presidents of some of the colleges, and by sundry "theologians," who are either brought by the several bishops or invited by the synod. The synod was preceded by a most imposing function on Tuesday, in the shape of a Pontifical High Mass in St. Edmund's Chapel, at which Bishop Ullathorne preached. The synod will sit *de die in diem* until its deliberations are concluded, and its results will not be made known in England until they have first been sent to Rome for confirmation by the Pope himself. Since the establishment of the Roman Catholic hierarchy in 1850 three synods have been held in England—namely, in the summers of 1852, 1855, and 1859, under the presidency of Cardinal Wiseman.

THE BISHOP OF SALISBURY ON CONFESSION.—The Bishop of Salisbury delivered his charge to the clergy and churchwardens in the nave of his cathedral church on Wednesday. After alluding to those taken away by death in their own diocese, he referred in touching language to the news of the death of his dear brother and friend Bishop Wilberforce. The bishop discussed at length the question of confession, saying that he believed the clergy possessed the power of absolution, but there were two essential conditions for its right exercise—viz., that it be used as remedial only, for the restoration of true access to Christ; and that it be exercised not by right of the priest separately, but by the Church, who gave the priest his commission. The power itself was given to a body, and not individuals. The power was in the body. Constant confession and the habit of direction was now recommended not only for adults, but for children, though the Lateran Council had distinctly forbidden it in the case of the latter. Confession was declared by many clergymen to be practically compulsory. Confessions, occasional and remedial, the Church of England allowed and taught; confession regularly, repeatedly, and periodically, as necessary before worthy communion, was not her teaching. He earnestly deprecated the recommendation of habitual private auricular confession. If such a practice was taught as necessary to holiness it was a breach both of the law and spirit of the Church of England, and was nothing less than binding on the Church the tyranny of Rome at the bidding of individual priests. While not denying that fasting communion was a comely thing, he strongly condemned such a practice being taught as necessary or indispensable.

THE LATE BISHOP WILBERFORCE.—The Bishop of Winchester's funeral took place on Friday at the parish church of Woolavington, four miles and a half from Petworth, in Sussex. In this parish the bishop, in right of his wife, Miss Sargent, was the lord of the manor, and the manor-house is about fifty yards from the church. Although the bishop's family had not issued a single invitation to the funeral, the clergy of the diocese of Winchester, and many of that of Oxford, were present in large numbers; and a special train starting from London at ten o'clock brought down about 250 people, including several of the bishops. Her Majesty sent the Dean of Windsor (Dr. Wellesley), her domestic chaplain, to represent her on the occasion, while the Prince and Princess of Wales were represented by the Hon. Charles Lindley Wood, and the Archbishop of Canterbury by the Rev. Edmund H. Fisher, one of his chaplains. The funeral service was choral, the rector officiating. The coffin was borne by six of the bishop's labourers, dressed in white smockfrocks. Several hymns were sung from "Hymns Ancient and Modern," and the service closed with the Benediction, pronounced by the Bishop of Chichester. There was a celebration of Holy Communion, but the only communicants were the immediate relatives and friends of the late bishop. On Sunday morning a funeral sermon was preached in St. Paul's Cathedral by Bishop Piers Claughton, Archdeacon of London, on the death of the Bishop of Winchester. The preacher dealt in emphatic terms on the deep sympathy of the deceased for his clerical brethren and on his love for the Established Church and his desire to see it more united. At the afternoon service the pulpit was occupied by Canon Gregory, who paid a warm tribute to the memory of the late prelate. At Westminster Abbey no less than three sermons were preached, all having some reference to the death of Dr. Wilberforce, who was for a short time Dean of Westminster. The morning sermon was preached by Dr. Bickersteth, Archdeacon of Bucks; in the afternoon the preacher was Dean Stanley, and in the evening Canon Kingsley. Allusions were made to the same subject in several of the South London churches, at St. Paul's, Covent-garden, and other places of worship.

Religious and Denominational News.

THE WESLEYAN CONFERENCE AT NEWCASTLE-ON-TYNE.

The mixed committees of ministers and laymen commenced their sittings on Friday at Newcastle-on-Tyne. The first business entered upon was that of the Kingswood and Woodhouse-grove Schools. The cost of the schools for ministers' sons had been—Kingswood, 4,660*l.*; Woodhouse-grove, 4,616*l.* For ministers' daughters—Five Elms, 1,123*l.*; Beecholme, 1,544*l.*; Trinity Hall, Southport, for part of the year since the school has been opened, 849*l.* The further item of allowance for the education of those children of ministers not at the schools brought up the entire expenditure to 17,825*l.* The income from subscriptions, collections, and payment from the Children's Fund equalled the outlay. There were 127 boys at the Kingswood School, and 119 at Woodhouse-grove; 29 girls at the Five Elms, 37 at Beecholme, and 50 at Trinity Hall. The Rev. Dr. James called attention to the report of the examiner sent by the syndicate of the Cambridge University to examine the boys at Woodhouse-grove. The examiner had reported unfavourably, and the Rev. W. Arthur said the question demanded prompt and serious consideration. It was ultimately agreed to pass a resolution expressive of satisfaction with the appointment of the committee to examine into the system of Woodhouse-grove and Kingswood Schools. The resolution also urged the importance of prompt action in the proposed improvements on the part of the conference.

A letter was received from Dr. Waddy, intimating that he must retire from the treasurership of the Children's Fund on account of failing health. The resignation was spoken of with regret by many members of the committee.

The General Education Committee of Review met on Friday evening. Mr. Isaac Hoyle, the treasurer, read the financial statement, which showed that the deficiency on the Westminster College was 922*l.*; Westminster Practising Schools, 212*l.*; on Southlands Training College, 1,039*l.*; on Southlands Training Schools, 25*l.*; grants to schools in aid of outfit, 1,226*l.* Total expenditure, 5,670*l.* The balance of annual income over expenditure, 1,362*l.*, had been carried to the credit of the capital or building accounts, on which there was a balance due to the treasurer of 15,548*l.*

After the Rev. John Clulow, the Connexional Inspector of Sunday and Day-schools, had presented his report, the Rev. T. B. Stephenson read a statement of the affairs of the Children's Home, from which it appeared that there were now in the home 148 children, and that 70 children had already been trained in the establishment, and were most of them doing well in very different situations in life. The spirit in which the home is conducted is unsectarian, the need of the children being the only consideration which affects their reception; and the constitution of the establishment allows that a proportion of gentlemen not Methodists may be members of the committee of management.

From a statement laid before the conference it appears that the number of day schools is 912, an increase of 2; scholars, 171,372, an increase of 4,967; average attendance, 111,984, an increase of 5,475. The total income was 147,587*l.* 12s. 2d., of which the Government grants amounted to 61,261*l.* 11s. 6d., children's pence to 65,460*l.* 7s. 3d., and subscriptions to 20,865*l.* 13s. 5d. The number of Sunday-schools is 5,689; increase, 77. Teachers and officers, 108,446; increase, 719. Ditto in society or on trial, 80,671; increase, 869. Scholars, 666,766; increase, 12,189. Ditto in society or on trial, 42,056; increase, 1,838. In select classes, 22,068; increase, 293. Young persons in Bible classes conducted by ministers and others, 21,805; increase, 8,024. A number of formal and complimentary resolutions were adopted. One suggested a considerable increase of the fund of the Education Committee, especially to carry out the project of an additional training college; another recommended the formation of a Connexional Sunday-school Union.

On Saturday morning the committee of review for the three Theological Colleges of Headingley, Richmond, and Didsbury assembled, and transacted the usual business. While the members of the committee were anxious to give every facility to religious young men, with good abilities for preaching, to enter the ranks of the Wesleyan ministry, it was also felt that the theological colleges had with some of the students too much elementary teaching to do, and it was suggested that such work should be provided for by the superintendents of the circuits from which the candidates for the ministry came. The subject of lay preachers, called among the Wesleyans local preachers, was also referred to, and considering the value and importance of their services, together with the fact that the ministry is furnished in supply from year to year from the ranks of the local preachers, it was agreed to request the conference to appoint a committee, partly of local preachers, to inquire into and report to the conference upon the question whether any better arrangements can be made to prepare young men for the more efficient discharge of the duties of local preachers.

The pulpits in Newcastle and neighbourhood were occupied on Sunday by the ministers attending the Conference.

On Monday morning the Chapel Committee of Review met in Brunswick Chapel. A statement of the work of the department during the year, which will be again presented to, and considered by, the Conference, was read by the Rev. W. Edwards, one of the secretaries. The following resolution was moved by Dr. Jobson:—

That this meeting regards with satisfaction the large amount of success which has attended the work of this department during the past year, as detailed in the report now read. It is also gratified to find that a growing anxiety is felt for the removal of the burdens still heavily oppressing many of our chapel trusts; but regrets that, owing to the inadequacy of the funds at their disposal, the Chapel Committee have been compelled even for a time to restrict the beneficial operations of this branch of the fund. Under these circumstances this meeting renews its suggestion of last year, that trustees applying for aid from the Relief Loan Fund should raise a larger proportion of the debt than is required by rule, and repay the loans advanced within a shorter term than ten years, and thus co-operate with the Chapel Committee in diffusing the advantages of the fund over as wide an area as possible.

Mr. Hetley, of Liverpool, seconded the resolution, which was carried. The next resolution suggested such an increase of funds as that no liability remain upon any chapel except a loan by a Connexional Committee. Mr. Mewburn (Banbury) seconded the resolution, which was adopted. The Rev. Gervase Smith read the report of the Metropolitan Chapel Building Committee. The Rev. Dr. Stamp moved:—

That this meeting has heard with thankfulness the progress made by the Metropolitan Chapel Building Fund during the year, both in the number of chapels erected and the increased amount of subscriptions.

Mr. Bunting seconded the resolution, and it was passed. A further resolution, urging the Conference to renew its commendation of this fund, was moved by the Rev. J. Hargreaves, and seconded by Sir F. Lycett. In the afternoon the Home Mission and Contingent Fund Committee of Review met.

The Rev. Charles Goward, of Pembroke Dock, has accepted a very cordial invitation to undertake the pastorate of the church meeting in Broad-street Chapel, Reading, and purposes to begin his ministry there the second Sunday in August.

The Rev. John Hodgson, of Queen-street Chapel, Oldham, has been presented with a testimonial consisting of a very cordial address from his church and congregation and a purse of 200 guineas, to celebrate the twenty-fifth year of his ministry.

GREAT HARWOOD.—On the evening of the 26th instant, a meeting was held in the Congregational schoolroom, Great Harwood, to give a welcome to the Rev. J. Preston and Mrs. Preston on their return from their wedding tour. During their absence many useful articles had been placed in the house by different members of the congregation, and in the course of the evening Mr. Preston was presented with Kitto's "Cyclopædia of Biblical Literature."

BUCKHURST HILL.—The memorial-stone of the new Congregational Church, Buckhurst Hill (Rev. W. H. Charlesworth, pastor) was laid in the presence of a large company on Friday, July 25, by Sir Thomas Fowell Buxton, Bart. An able address on the Principles of Congregationalism was delivered by the Rev. Dr. Kennedy. The devotional exercises were conducted by the Revs. E. T. Egg, John Curwen, J. Bennett, and De Kewer Williams, many other ministers were present. The building is to cost about 4,500*l.*, towards which 3,000*l.* is already subscribed.

OLDHAM.—The jubilee of Hope Chapel, Oldham, was recently celebrated, and on the same occasion, a testimonial was presented to the Rev. R. M. Davies, who has completed the thirtieth year of his ministry in that place. Mr. Henry Lee, of Manchester, presided over the meeting, and expressed the opinion that Mr. Davies was one of the most valuable ministers they had in the county. The presentation, which consisted of an address, accompanied by a cheque for 400*l.*, was made by the Rev. Hugh Tait, who bore high testimony to the value of Mr. Davies's past services. The Rev. J. Hodgson said Mr. Davies had been a foremost man in everything tending to the advancement of the people. The Revs. James Gwyther, Thomas Green, H. W. Parkinson, and J. G. Rogers, joined in recognising the arduous and useful labours in which Mr. Davies had been engaged, and his fidelity as a Christian minister. Mr. Rogers said he had been a friend of Mr. Davies from the time they were young men, and their friendship had continued to grow closer with advancing years. Mr. Davies, in his remarks, gave a history of the church, which had dwindled to eleven members before he came among them; but which afterwards so rapidly increased, that within the first twelvemonth it was decided to enlarge the chapel, and the cost, about 1,100*l.*, was defrayed within six months after the alterations had been completed.

NEW COLLEGE.—A peculiar but interesting service was held on Tuesday evening, July 22, at New College, Hampstead, when Mr. Samuel J. Helm, a student of that institution, was ordained to the office of the Christian ministry. The Rev. Samuel Newth, M.A., the Principal, presided on the occasion. The Rev. A. M'Millan, Mr. Helm's pastor, made a brief statement on the change in his prospects, and on the field of labour; and proposed the questions. The Rev. Dr. Stoughton offered the ordination prayer, and the Rev. Professor Godwin delivered an able and earnest charge, based on

the words of our Lord, "Follow me, and I will make you fishers of men." A great number of ministers and friends were present, from the neighbouring churches. Mr. Helm is a native of South Africa, where his father, just deceased, was for thirty-seven years a missionary of the London Missionary Society, and came over to this country by the wish of this society to be educated for missionary work in Africa. As Mr. Helm did not seem to possess the physical vigour needful to endure the hardships of the mission in South Central Africa, and as the directors some few years ago decided to withdraw their support from the churches in the colony and British Kaffraria, he was advised to proceed to the colony, where already he has had several invitations to settle over churches whose congregations are large, but whose pecuniary resources are very small. He goes forth the first young minister from this country on this new principle. In the training of a native ministry and the building up of the native churches, a wide field is open for him. An admirable suggestion was made by one of the directors at the service, that wealthy churches of this country might, much to their own advantage, help him in his great work.

BERKHAMPSTEAD.—On the 8th instant meetings were held in this town in connection with the settlement of the Rev. Jas. Harcourt, as pastor of the Baptist church in this town. About 500 friends took tea in the Town Hall, and a public meeting was held in the chapel, Mr. James Stiff, of the London School Board, presiding. He was supported by local ministers and members of other denominations. The chapel was tastefully decorated. After the devotional part of the service led by Mr. Harcourt and the Rev. A. C. Gray, of Luton, Mr. King and Mr. Sanders, two of the deacons, gave Mr. Harcourt a hearty welcome. Mr. Harcourt, in the course of his reply, said his object was not to fill the place by emptying other places, but to gather in those outside, and to try and work with every one, and he hoped that Berkhampstead would become like Kidderminster was said to have been in the days of Baxter, where was an altar in nearly every house. He looked forward to a happy union. Mr. Strange, of Luton, the Rev. Mr. Hart, of Guildford, and the Rev. J. Clifford, M.A., LL.B., of London, all spoke of the devotion and Christian activity shown by Mr. Harcourt. Mr. Clifford bore from Mr. Spurgeon, from whose house he came to the meeting, that gentleman's kindest regards to their minister. Mr. Thomas Read, of Berkhampstead, gave the new minister a hearty welcome. Mr. Underwood and Mr. Prebble, deacons from the Borough-road Church, Mr. Harcourt's late charge, spoke of the happy feeling which had existed there between pastor and people for a period of sixteen years, and bid Mr. Harcourt God speed, although they greatly regretted their own loss. The Rev. A. Cave, B.A. (Congregational), Berkhampstead, the Rev. D. M'Callum, Chesham, and the Rev. T. Foston, Hemel Hempstead, gave Mr. Harcourt a welcome as a neighbour. The chairman suggested a collection for the better furnishing of the minister's vestry, which was accordingly made, and the proceeds of the day realised altogether about 40*l*. Votes of thanks brought the interesting proceedings to a close.

Correspondence.

HOUSEHOLD SUFFRAGE FOR THE COUNTIES.

To the Editor of the Nonconformist.

SIR,—The very encouraging reception which Mr. Trevelyan's Household Franchise (Counties) Bill met with from prominent members of the Government on Wednesday last may fairly be regarded as the presage of success. Mr. Fawcett had good grounds for declaring that the Government had virtually taken the bill out of the hands of Mr. Trevelyan, and the Liberal press has recognised household suffrage in the counties as the first article in the new Liberal programme. There only remains a sufficiently exciting fight, and a certain victory. Upon the evening of the same afternoon on which the discussion on Mr. Trevelyan's bill took place in the House of Commons, Mr. Winterbotham, in the course of a very able speech delivered at Colchester on the occasion of the adoption of a second Liberal candidate for that borough for the next election, dwelt forcibly upon the importance to the Liberal party of having a great question before it, and regretted that the absence of such a bond of unity and consequent strength had been lately sadly felt; but, even if he knew, he gave no intimation of the fact that such a question had that very afternoon been provided by the adoption of the proposal to extend the existing borough franchise to the counties.

A few years ago it was generally supposed that the farm labourers were too ignorant and stupid to be trusted with votes, and none but the most advanced of Liberals were in favour of giving them the franchise. At that time it would not have surprised us if the Tories had advocated universal household suffrage in the belief that the labourers would vote with the farmers, and the farmers with them. But I venture to suggest that the very same reason which has recently given the moderate Liberals sufficient confidence in the agricultural labourers will make the Tories afraid of them. The labourers have shown so much intelligence and prudence in the course of nearly two years of agitation for higher wages, that they have given confidence to those whose hopes are in their intelligence and independence, and fear to those who might have expected to gain by their stupidity and slavishness. On the great questions relating to the land laws and the land tenancy laws, the leaders of the Agricultural Labourers' Union, at any rate, have declared themselves to be thorough Radicals, and the men are rapidly being educated by their leaders. This is not pleasing to the owners of existing privileges that are not *rights* because not based on justice.

The farmers, too, who, until recently, were confidently counted on as loyal lieutenants of the Conservative army, have lately shown signs of rebellion. They are slowly but surely coming to see, and to determine to protest against, the injustice of the Land Tenancy Laws, under which they have so long been defrauded of their rightful property invested in the improvement of the soil. Many of them, too, are up in arms upon the game question, and altogether they are not in that old placid, docile condition that their landlords so long rejoiced to see them in. The *Spectator* thinks they will be very bitter against the equalisation of the franchise, and no doubt some of them will be so. But probably the *Spectator* has no idea of the enlightenment which has spread amongst the farmers during the last few years. Those who are well acquainted with them, know that very many of those who do not dare to join their more independent fellow-tenants in an agitation against the wrongs under which they alike suffer, would gladly see the battle carried on for them as it assuredly will be by the farm labourers. And here let me say one word to those farmers whose energies have been misdirected in opposing the Labourers' Union, instead of being exercised in securing their own rights. This is not the first occasion upon which, in your columns, they have been urged to consider well whether they would not find it more to their advantage to make the labourers their allies, rather than to make them their foes. On the question of wages, there will, of course, be some occasional differences between them, but politically their interests are undoubtedly identical. The great reforms in the land and land tenancy laws, for which the most advanced of the Liberals and the most intelligent of the farmers alike have been working, would benefit the farmer and his labourer alike. Such bills as Mr. Howard's Landlord and Tenant Bill, and Mr. Fordyce's Labourers' Cottages (Scotland) Bill, would not have long to wait for a hearing in a House of Commons elected in part by free farmers and free labourers.

But it would be a mistake to suppose that the new voters under the Household Suffrage (Counties) Bill would be really all agricultural labourers. That bill would, it is said, add about 900,000 to the number of the electors, and, unless I am mistaken, less than half these would be farm labourers. The rest would consist of artisans living beyond the boundaries of boroughs, small tradesmen, and other people of slender means residing in the rural districts. That these are less competent to exercise the franchise intelligently than the artisans and labourers dwelling in our towns, there is not the slightest reason to suppose, and it has been a great injustice to them that they have been kept out of it so long.

Yours, &c.,
AN ESSEX MAN.

THE EDUCATIONAL POLICY OF THE GOVERNMENT.

To the Editor of the Nonconformist.

SIR,—There have lately been three divisions in the House of Commons which deserve special notice, as illustrating the position occupied by the present Government in relation to an important section of its supporters. The first was on Mr. Candlish's amendment on Clause 3 of the Elementary Education Act Amendment Bill, which had in view the repeal of "the 25th clause." It was rejected by 202 to 100 (including tellers). The Government majority was made up of 113 Conservatives and 89 Liberals, 25 of the latter being members of the Government. Of the unofficial Liberals 100 voted for, and 64 against, the repeal of the clause. The 25th clause has therefore been kept in existence by the joint votes of the Liberal Government and the Conservative Opposition.

On Thursday night Mr. Dillwyn proposed to omit from the Endowed Schools Act Amendment Bill Clause 5, which will, in certain cases, allow parochial clergymen to be *ex-officio* school trustees. It was, however, carried by 86 to 42 (including tellers). Of the majority 35 were Conservatives and 24 members of the Government. Of the unofficial Liberals 27 voted for the clause, and 42 against it. It was therefore carried by the same combination as that by means of which Mr. Candlish's amendment was rejected.

Clause 6 of the same bill virtually leaves in the exclusive possession of the Church of England the schools founded before the date of the Toleration Act, and therefore limits the operation of the Endowed Schools Act. Sir J. Lubbock moved its omission, and was beaten by 90 to 50 (including tellers). And he was beaten in the same way that Mr. Candlish and Mr. Dillwyn had been. Of the majority 42 were Conservatives and 48 Liberals; but, of the latter, 23 belonged to the Government. While 50 unofficial Liberals voted against the clause, only 25 voted for it, and one of these did so by mistake.

These figures show that the Nonconformists and the independent Liberals have fared at the hands of the Government just as they did in 1870. In 1870, however, the Government could, to a certain extent, plead the absence of opposition, or ignorance of the feelings of this section of their supporters. That excuse cannot be urged now, and the fact that these divisions have been taken with a general election comparatively near makes them much more serious than those of three years ago. I commend them to the attention of the friends of religious equality in the several constituencies, for whom they ought to have a special interest.

Your obedient servant,
J. CARVELL WILLIAMS.

Serjeants'-inn, July 26.

NONCONFORMISTS AND THE GOVERNMENT.

To the Editor of the Nonconformist.

SIR,—Those who aspire to be regarded as the leader of the Liberal party assure us that the most pressing need of the present time is the union of that party; and the editors of some provincial newspapers are so anxious that there should be at least the outward appearance of union, that they positively and persistently refuse to publish the opinions of intelligent and active Liberals whenever those opinions happen to run counter to the opinions and actions of the present Government; and this is my chief reason for troubling you with these lines.

I am as much in favour of union amongst Liberals as any member or any admirer of the present Government. I agree with the Right Hon. Robert Lowe that "Union is victory"; and, if I wanted an illustration of the truthfulness of that statement, I should refer to the early history of the present Parliament. I further agree with Mr. Lowe, "that union can only be obtained by mutual concession and forbearance"; and the complaint which that section of the Liberal party to which I esteem it a privilege to belong has for some time past been that the "concession and forbearance" have *not been "mutual,"* but have invariably been demanded by the few from the many; and I am sorry to see, from the published report of a speech recently delivered at Nottingham by the Marquis of Hartington, that, so far as the present Government is concerned, this state of things is likely to continue. What other interpretation can be put upon the words of the noble marquis when he said, "For the purpose of conciliating any section of our own adherents, however vigorous or powerful, we shall not be induced either to introduce measures, or to alter our measures against our own opinions, or in opposition to the policy we have hitherto pursued"?

So long as this spirit continues to be manifested by the leaders of the party, either in Parliament or in the constituencies, so long will alienation and division continue, and I am free to confess that such ought to be the case, for I have the strongest possible conviction that the union of the Liberal party *on such a basis* would be an evil, and not a good.

Mr. Morley, M.P., says that a chief article in his new creed is "Tories out." I would much rather say *Toryism out*, for if we are to have Toryism in—if Government measures are to continue to be so framed or modified as to gain the support and the applause of the Tories, and to spite and annoy a large portion of the Liberals—then I say that common honesty demands that *Tories should be in.*

The Right Hon. W. E. Forster told the House of Commons on Friday that "he was perfectly willing to meet not only the whole, but the Liberal part of the Bradford constituency." It may be within the recollection of some of your readers that he has done that before, but the result has not been according to his mind, and I have the impression that the Liberals of this borough will not shrink from meeting him again, whatever the result of that meeting may be. Mr. Forster evidently reserves to himself the right to do the work of the Tories, and so gain their applause, and I think that he ought not to regard it as either strange or unfair if the Liberals who sent him to Parliament should not yet be so dazzled by his ability, or so cowed by the greatness of his present position, as to feel it to be their duty simply to gaze, to admire, and to applaud all his wonderful deeds. I do not think that those who supported Mr. Forster at the last general election have any right to complain that he has not voted in favour of the motions which have been introduced to the House of Commons during the present Parliament by Mr. Miall. I don't believe that he ever promised to do so; and many of those who both worked hard and voted for him then, did not expect him to do so—at all events, not till that question had come to be in much greater favour in high quarters than it has yet attained. But I think that we have a right to complain that Mr. Forster, knowing how large a proportion of his supporters are, and have long been, intelligently and decidedly opposed to all national establishments of religion, should in his educational policy have taken the leading part in extending, and, so far as he has been able, in perpetuating, that iniquitous system.

Mr. Forster declares that he is *personally* in favour of granting household suffrage in counties, and why does he remind us of that fact at this advanced period of the session, when it is impossible for his personal predilections to be put to the test. Surely no statesman of his high character and great pretensions would

stoop thus to bid for popular support at the next general election, and surely he cannot suppose that the Nonconformists of Bradford have so little respect for themselves or their principles that they can, on the strength of such a statement, forget and forgive the injustice and the insults which have been heaped upon them by the educational policy of their senior representative—a policy which I venture to say no Tory Government would have dared to attempt.

Yours, &c.,
A BRADFORD ELECTOR.

Bradford, July 28, 1873.

VOLUNTARYISM IN LARGE TOWNS.

To the Editor of the Nonconformist.

DEAR SIR,—The perusal of your article this week in reply to my second letter on the above subject has given me much pleasure; and while I cannot altogether concur in the line of argument you adopt, nor admit that you have controverted my objections to it, I frankly acknowledge that the further considerations you urge, along with others that have been noticed, constitute a sufficient reply to the charge that Voluntaryism fails in ministering to our poor populations. I will, therefore, with this letter, withdraw from a discussion in which I have taken a part which some of my Nonconformist friends appear to look upon as somewhat analogous to that of "Devil's Advocate" in the old miracle plays. Such a *rôle* has been very distasteful to me; but I have adopted it from no other motive than a desire to promote a cause I have at heart, and the object I had in view being practically attained, it will serve no good purpose to pursue it further.

I wish simply to point out that you have slightly misunderstood one part of my second letter. I did not try "to show that Congregationalism, or Wesleyanism, or any other ism, is a superior ecclesiastical system of Episcopacy," and with yourself, that was not my concern. What I contended for was, that Dissent aimed at superseding the Church so far only as the principle of Voluntaryism is concerned. And of course it matters not whether that principle supersedes the contrary one of endowment by the State from without the Church or from within. The issue still lies between the two principles embodied respectively at present by Church and Dissent; and therefore to this extent the question is, as by implication you admit, one as to the relative efficiency of these two systems as the exponents of antagonistic principles. This was all I wished to show. I do not, Sir, by any means "make somewhat light of abstract argument." I admit all that can be said against the State-endowed Church and in favour of Voluntaryism on the grounds you enumerate; and, indeed, have gone so far as to state in one of my letters, that were the charge in question against it true in the fullest degree, my faith in Voluntaryism would not be in the least shaken, for there is ample proof of the truth of that principle on other and incontrovertible grounds. Our system being one of human instrumentality must have weak points; but as a whole, and taking in view that "vast horizon of evidence" which you do not credit me with power to discern, I have throughout held it to be a good and a true system, and infinitely superior to that effete and corrupt one, State endowment, it is destined eventually to supplant. The latter I believe to be utterly opposed to the genius of Christianity, and antagonistic to the progresive spirit of the age. Greater condemnation than this I cannot give it. Yet, further, I am now glad to acknowledge that the argument that Voluntaryism fails to minister to the poor in large towns because certain chapels in poor districts are given up, is practically met and answered by the fact of its maintaining other and more effectual evangelistic agencies; and have stated elsewhere that, as you put it now, "this is proof of the flexibility of the Voluntary principle."

Permit me a word or two more with your correspondent "Plain Speech." In quoting against me a sentence from my first letter that gentleman omits to explain that the words, "so far as Liverpool is concerned this is perfectly true," refer to certain palpable facts which it would be simply absurd to deny. The argument built by our opponents on these facts I have never endorsed further than by saying that "they *seem* to give colour to it." On the other hand, however, I stated, in the same letter, as plainly as words could express it, my firm belief that the argument could be answered. I thought that other facts could be brought forward to counterbalance it, and I am now heartily glad to find such is the case, and glad that these facts have been made public in connection with the objection they refute. If "Plain Speech" thinks our opponents' argument has not been answered he is right in saying the re-statement of it has "furbished up the weapon for their future use"; but if he agrees with me that the facts which have been elicited constitute an answer to it, our opponents are virtually disarmed. Should they even venture to take up the old weapon again it will be harmless in their grasp. Personally I am certainly sorry my name has been made use of as a witness against Voluntaryism; but believing the course I have taken was the best way to effect my purpose, I am content to suffer that slight mortification. I am tolerably awake as to what I have "really done," although the pleasure so far has been denied me of perusing the *National Church*. I can only say that if the editor of that or any other Conservative paper had, in violation of the ethics of criticism, made a dishonest use of anything I have written, by means of garbled quotations therefrom, I cannot fairly be held responsible for such misdoings. In the long run dishonesty of that sort will defeat its purpose and tell against the cause which is attempted to be bolstered up by it. On the other hand, whatever defects Voluntaryism as a human system may possess, its advocates are at least free from the charge of seeking to hide or cloak them; for you, Sir, as the conductor of the acknowledged organ of Nonconformity in this country, have thrown open your columns for the fearless and honest discussion of the objections which are brought against it. We have therefore evaded or shirked nothing: can the Church party say so much? And now that this, as I believe, the most formidable objection that has been urged against Voluntaryism, has been answered, we may I think afford to laugh at the worst our opponents can do.

In conclusion, Sir, allow me to tender you my sincere thanks for the courtesy you have shown in giving your attention, and devoting so large a portion of your columns to my letters.

I am, yours faithfully,
J. QUAIL.

Liverpool, July 25th, 1873.

WHAT IS THE POSITION OF THE FREE CHURCHES IN OUR LARGE TOWNS?

To the Editor of the Nonconformist.

SIR,—All who have the true interests of our Free Churches at heart must be thankful that the subject of their position and work in our large towns has been brought before the Nonconformists of England. Many may regret the way in which Mr. Quail has brought the matter forward, for his letters will be a perfect treasury for Establishment defenders for years to come. Those who have taken the pains to read through the productions and speeches of the average spouters on behalf of Church Establishments are quite aware that there is nothing in them which any person cannot easily meet who is only moderately well up in logic, English grammar, and English history. Matthew Arnold would find very little in them of "sweetness and light," and one of Arthur's knights would find nothing in them of Christian chivalry, but the ghost of Judge Jeffreys might discover whole sentences and pages similar to the words he used to the prisoners on the Western Circuit, and which are familiar to modern readers in the trial scene in *Vanity Fair* in Bunyan's wonderful parable. If any impartial person, ignorant of our country's history, were to read them, he would say that the men who wrote them must have sprung from a race excluded for centuries from the public schools and Universities of England, or they never could have written in such a style of abuse, slander, and mis-statement. Men whose ancestors were settled in England before the Conquest, men whose forefathers built the churches and cathedrals which are the admiration of the whole civilised world; men whose progenitors for three hundred years have fought for religious liberty and their country's freedom, are called "spoliators," "robbers," "aliens," &c., by individuals whose craven and unpatriotic fathers would have sold their country for ease, wealth, or fame.

Mr. Goldwin Smith admirably says in his pithy style, "Hitherto this country has been governed for the benefit of a class and of a sect." The time is coming when the national property shall be used for the good of the whole people. The members of the dominant sect have been educated at the public expense at the grammar schools and universities, and amply provided and cared for in the Church, the civil service, and in the army and navy. How long such injustice is to last depends upon Englishmen themselves. But we may be sure of this, that as long as a State Church exists so long will favouritism be shown to the rich and influential and injustice and wrong to the millions of the people. The question put by Mr. Quail can be answered in a variety of ways. He must remember that it requires an Act of Parliament to remove an Episcopalian church, whilst the Free Churchmen can remove their sanctuaries when and where they like. But I put it to Mr. Quail if it would not be the height of folly to spend vast sums of money in erecting churches in Liverpool, where the population is decreasing more than 2,000 a-year. He maintains that the great masses of the poor remain, but I think anyone who knows Liverpool must believe that such is not the fact. Let me ask him where are the masses of the people that used to live upon the site and round about St. George's Hall, and in the thousands of houses which have been swept away by the erection of public buildings, warehouses, and in town improvements? If he would inquire where the poor have gone to, and make spiritual provision for them, and point out such neighbourhoods where the population is rapidly increasing, so that churches and schools might be erected for the benefit of the people, he would be doing a world of good and receive our hearty thanks. I know of many such neighbourhoods; one I would especially notice, where more than 1,000 cottage houses have lately been built. The population of the district is more than 21,000, and the whole of the accommodation provided by all denominations is only 4,500 sittings! This led me to ask Mr. Quail if he is acquainted with the population and the amount of sitting accommodation provided in those districts to which his Church friends have especially called his attention, and what, if any, is the amount of the deficiency. Last year a number of statements respecting the desertion of the poor by the Free Churches went the round of the Conservative press, which, when they were carefully examined one by one, were proved to be utterly false, and only manufactured for the occasion by the defenders of the rich man's Church, and it was shown that the Free Church had increased, not decreased, in the poorest districts. We know that the Anglican Church, possessed of the national wealth for ages, and holding amongst its members the richest men in England, should look after the poor more than any other section of the Christian Church, but we also are aware that it does not. We have only to attend the churches of the Established and Free Churches, and by ocular demonstration we can know that the Congregationalists, the Baptists, the Wesleyans, and the Primitive Methodists look far more after the poor than the Episcopalians do with all their superfluous wealth. In conclusion, let me ask Mr. Quail to remember, in addition to what I have already said, that the Free Churches do not attempt to pauperise the people. On of the greatest evils of a Church Establishment is that it takes away the freedom and self-reliance of the population. Whilst Free Churches by their city, town and country missions, largely help in supplying the spiritual wants of the poor, they at the same time encourage each member and each individual to do his or her part, and thus assist in promoting the independence and self-reliance of the English. It will be an evil day for this country when the cost of public worship and the erection of our churches is paid, not by those who worship in the sanctuaries, but by our "pious ancestors," or by the gifts of the wealthy and the few.

I am, Sir, yours truly,
J. A. CLAPHAM.

Bradford, July 28, 1873.

MISSIONARY WORK IN INDIA.

To the Editor of the Nonconformist.

DEAR SIR,—My original intention was not to consider the most efficient means for the prosecution of the mission enterprise in India, but to deny the accuracy of Mr. Evans's statements, when he professed in his speech at Exeter Hall, to give an account of the manner in which the missionaries of the principal English societies are occupied. I have already proved that the correctness of his statements is denied by those best acquainted with the affairs of the Propagation and London Missionary Societies, that they are "a misrepresentation" and "most inaccurate." I now subjoin the observations of one who is well acquainted with the affairs of the Church Missionary Society in India, having both laboured as a missionary and held an important official position in its affairs:—

The statement you quote that fully two-thirds of the Church Missionary Society's European missionaries in India are engaged in colleges and schools is altogether erroneous, if it is meant that educational work forms the principal part of their occupation.

It might be true if taken to mean that the majority of our missionaries have some connection with schools, in the management, inspection, or oversight of schools, vernacular or English. There are few missions in which educational work amongst Christians or heathen is not carried on, and the resident missionary will generally take some part in sustaining this branch of the work. But to speak of these missionaries as "engaged in schools," would be as incorrect and misleading as to describe in the same terms the parochial clergy at home who similarly manage or superintend national or other schools.

Thus, Sir, Mr. Evans's marshalled facts and figures, respecting the three most important and influential societies he named, shrink into much smaller dimensions, like the fallen angels when gathered in dismal council at Pandemonium.

So thick the airy crowd,
Swarm'd and were straighten'd; till the signal given,
Behold a wonder! they but now who seem'd
In bigness to surpass earth's giant sons,
Now less than smallest dwarfs, in narrow room
Throng numberless, like that pygmean race
Beyond the Indian mount; or fairy elves,
Whose midnight revels by a forest side
Or fountain some belated peasant sees,
Or dreams he sees.

Here I might close, having accomplished all I purposed; but your courtesy will allow me, I doubt not, to trespass yet further on your space.

Mr. Evans appears to entertain extreme views regarding the amount of time and attention that should be given to religious subjects in mission schools, and hence his condemnation of them. The wisest, best, and most successful missionaries, alike in regions as remote and diverse as Greenland, Africa, Polynesia, and India, have done many things besides "preaching the Gospel." And the Indian missionary, who devotes a portion of his time to school supervision, and another portion to the teaching of history, mathematics, or some equally secular subject, is as usefully employed as the missionary who teaches his adherents how to build their cottages, to till their lands, to make their clothes, or who acts the part—and wisely and beneficially too—of their doctor, their lawyer, their printer, or their lawgiver. A missionary employed in a school, as I have supposed, thus gives that which is essential to a complete and efficient education; he gathers around him numbers who otherwise would be beyond his reach and influence; he gains, not as Mr. Evans most unfairly puts it, "the chance to put in a word here and

there about Jesus Christ and salvation," but the sole direction of the education of scores, perhaps hundreds, of most acute and acquisitive minds, to whom he can as freely and fully teach the truths of Christianity as does the minister from his pulpit, or the professor from his chair.

I am not aware that I "endeavoured to show that teaching is the prevailing feature of all missionary schools." It is their distinguishing and most important feature. It usually has more time given to it than any other single subject, but not more than all secular studies united, nor is it advisable that it should have. What amount of time and attention each should receive it would not be difficult in practice to determine. Cases are not wanting where the secular has too much prominence, and I am fully aware that in schools and colleges affiliated with the Universities, the tendency is in this direction. But in the great majority of mission schools there is a large amount of Scripture and Christian instruction given, an amount, that is, which serves completely to distinguish them from purely Government schools and colleges, which renders them worthy of the confidence and support of the churches in England, and which leads to the most marked results in the new and improved opinions of thousands of their scholars.

The same fallacy is apparent when Mr. Evans writes, "That secular teaching is more attended to in mission schools than religious instruction, can at once be seen from the fact that generally the majority of teachers are non-Christian." If by this he means that the secular receives more of the attention, thought, and solicitude of the missionary than the religious, he is quite mistaken, and knows little of his brethren thus engaged. But if he means that secular studies occupy more time, and have assigned to them more lessons than religious ones, I say, Of course, and so they should have, otherwise the education would be lamentably deficient.

The fact that the majority of school teachers are non-Christian is not fairly presented by Mr. Evans. Of course, they "cannot be expected to teach Christianity," nor are they, as a rule, put to teach it. They teach the purely secular lessons; whilst the moral and religious instruction is given by the missionary or the Christian native teachers; and as the mission-schools have usually more than one teacher, and not seldom several, such an arrangement is easily made.

When Mr. Evans put the question, "Is it worth a missionary's while to spend five or six hours a-day in teaching arithmetic, history, algebra, and mathematics to heathen youth in order to get the chance to put in here and there a word about Jesus Christ and his salvation?" I replied that I had spent hundreds of days in teaching, but never one in the manner described. I now add that the above extract conveys a most false representation of the occupations and position of missionaries in schools. It is a caricature, and nothing more nor less. I know, and have known intimately, some of the most eminent educationalists, but I do not know one to whom it applies, or who would not indignantly repudiate it as little less than a calumny, and certainly false. Why Mr. Evans should, in his last letter, reply to my conclusive answer by asking in what language I taught it is difficult to say, except that he objects to Anglo-vernacular schools, and felt my reply to be too conclusive to admit of a direct answer, [or, indeed, of anything but an evasion. His question did not allude to the medium of communication, and I dreamt not that I need do so. In all superior Anglo-vernacular institutions the prevalent tongue employed in the lower classes is the native, and in the upper class English. All that is added about Hindus "being imperfectly acquainted with English," "not readily comprehending religious instruction given in it," and their "not learning much about the doctrines and the precepts of Christianity through the medium of a foreign language," is easily answered. The difficulty of language must necessarily exist somewhere whenever the missionary seeks to spread the truth in a heathen land. He must learn the language of the people, or they must learn his. Of course, as a rule, it is the former which is done, but if it should be that the process is reversed as in Anglo-Vernacular schools, then I maintain that the scholars are far more likely to attain a perfect knowledge of theological truth through being taught English than adults are by being preached to by a missionary who has learned Bengali or Hindee. Does Mr. Evans really mean that in our Indian schools our religious instruction is not comprehended? Can he mean that his brethren would go on teaching and not make themselves understood? or is he unacquainted with the marvellous facility with which Hindoos master English and all conceptions relating to the metaphysical, the spiritual, and the supernatural? The clear grasp and comprehension which many thousand Hindoos educated in our English mission schools now have of our Western literature, science, philosophy, and religion, abundantly refute him.

I have been led thus far from my original purpose in pursuit of my opponent, but allow me in conclusion to state that with the great majority of missionaries I hold that vernacular preaching should be the chief agency employed in the attempt to evangelise India; that schools are a most important and indispensable auxiliary agency to vernacular preaching; and that whilst schools generally should be conducted in the language of the people, there are the best and wisest reasons for the existence in the large towns and cities of Anglo-vernacular schools and colleges of a very superior order.

These reasons, sustained by the most decisive results, could easily be given.

I remain, respectfully yours,
EDWARD STORROW.

Rugby, July 12.

Colleges and Schools.

MILTON MOUNT COLLEGE.

The second annual meeting of the governors of this institution was held on Monday afternoon at the Mission House (of the London Missionary Society), Blomfield-street. On the motion of the Rev. W. Guest, Thos. Scrutton, Esq., the treasurer, took the chair. Prayer having been offered by the Rev. Jas. Fleming,

The Rev. W. GUEST, the hon. secretary, was called upon to read the second annual report, which commenced by a reference to the remarkable success, thus far, of this scheme for remedying to some extent a glaring national injustice in relation to the education of women, and to supply a long-felt denominational want. They now had a building adequate to their wants, and admired for its beauty and appropriate arrangements; a sum of 15,000*l.* had been obtained; and their school was already in working order with 110 pupils, who had been under instruction for ten weeks. The report went on to say:—

Never did girls come together more eager to avail themselves of the educational advantages provided. There is a fine healthy moral tone; entire readiness to fall into the arrangements of a large establishment; and a clear conception of the end desired that all should at least be prepared for positions of self-support. It is highly creditable to the families of Nonconformist pastors that daughters should have come from them whose aspirations are so praiseworthy, and who with true enthusiasm have given themselves to the tasks and discipline of a thorough educational course. It will awaken no surprise to be told that in many cases there has been nothing like high culture. There had, alas! been no alternative for many of them, but the too fashionable or other boarding schools, or the irregular and imperfect training of home. The grammar schools open to their brothers were closed against them. There is, however, no lack of capacity and power of application. Dr. Storrar, chairman of Convocation of London University, has visited the college and expressed his pleasure at the obvious evidences of mental ability in the pupils. The teachers have earnestly and laboriously entered upon their work, and the visiting professors declare themselves highly pleased with the school arrangements and the avidity of the learners. It is with regret the executive state that there are forty sleeping rooms in the college unoccupied, and at the same time more than fifty applications for admission which cannot at present be entertained. The task of obtaining funds presents this difficulty, the managers cannot, with a due regard to the position and prospects of the pupils, place the institution before the public as a charity. One of its main objects being to prepare for private and public teaching, it is believed that high-class families will look to the college for governesses. This will afford a sufficient reason for jealousy respecting its standing. On the other hand, an income of 2,000*l.* is indispensable. The executive have reason to conclude that the generous and noble efforts of Mrs. Crossley, will, in the course of years, solve for them the delicate problem they have indicated. It must necessarily be one of great anxiety at the first. If in these times of high prices, when it must be a sore struggle to live in many a country manse, the churches would take up as their special and united work the education of ministers' families, both Lewisham and Milton Mount would be sustained. Private benevolence from the friends of ministers of religion would be sure to be forthcoming. Your hon. secretary has lately sent off fifteen hundred letters to pastors, and many of the foremost Congregational ministers have supported the appeal. Happily it has not been in vain; and whenever the churches more generally will appoint ladies to obtain annual subscriptions, or send one sacramental collection or a church subscription, however small, there will be no fear with respect to the pupils in the house; and the applicants now anxiously waiting will be at once received. It is very distressing to think how much these latter lose during the delay.

The report then referred to the election of Miss Selina Hadland as head-mistress at a commencing salary of 200*l.*, that lady having been unanimously chosen out of fifty-eight applicants. The committee speak in high terms of satisfaction at this appointment, and had written to Miss Hadland a letter embodying their views of what the college should be. To the head-mistress is entrusted by the trust-deed the selection of teachers, professors, and officials, subject to the approval of the executive. A schedule of questions as to the admission of pupils had been adopted by the committee. Though there may be exceptions, it has been decided that fifteen shall be the maximum and ten years the minimum age of pupils admitted. Between the ages of ten and fourteen pupils readily fall in with class arrangements, become well-grounded in elementary branches of study, and are thus prepared for graduating and obtaining the certificates which open doors of independence and usefulness. At first starting it has been necessary somewhat to relax the rule as to age, which must be borne in mind when the number of pupils who have passed the local University examinations is reported. The governors had decided that 15*l.* per annum should be the *minimum* payment, but that a larger sum for corresponding literary culture might be paid, and there has been an honourable readiness to pay to the extent of ability. Of the 110 pupils in the house, 77 pay 15*l.* each, and 33 from 20*l.* to 30*l.* All expenses of books and music are borne by the college. These different payments are known only to the executive and head-mistress, and the committee will be ever watchful that there should not be a shade of difference in the treatment of the pupils, and that applicants are, as a rule, admitted according to the dates of their application. Details are given as to the fittings of the schoolrooms and the general furnishing of the house, and it is stated that the grounds had been laid out by R. Marnock, Esq., upon whose recommendation a slip of ground had been purchased on the south side of the college, which secured freedom from all overlooking buildings, and would be a convenient site for a sanatorium. Presents of various articles of furniture, books, &c., from various friends of the institution are gratefully acknowledged by the committee. 5,000*l.* had been raised on security of the college property; there being a general concurrence of opinion that it would ultimately be more economical and satisfactory to complete the building at once. On this point the committee say:—

Evidences are not wanting that important counties like Lancashire and those of Scotland, whence pupils are received, will not allow the burden of accomplishing a great denominational work to rest on partial support. County associations are beginning to notice the movement, and to realise how timely is the boon provided for ministers families; the urgent and unfailing demand for cultured teachers is attracting wider attention; and it is hoped that in four or five years a united effort will be made to relieve the college of its liabilities.

The recent auspicious opening of the college is then spoken of. Since that time the health of the pupils has been remarkably good, owing as well to careful domestic arrangements as to the bracing air of the locality. A deeply religious spirit has pervaded the school, and the hearts of many parents and of widowed mothers have been made glad by the tidings conveyed in the letters of their daughters, and sixteen of the elder girls at their coming took their place at the Lord's table. The report goes on to say—

The state of the college so far verifies the prognostications of the now sainted Mrs. William Ellis, whose last public appearance was at the governor's meeting a year ago. She had studied the subject of the education of women as few others could have done, and gave it as her deliberate judgment that by minister's daughters being educated alone advantages would accrue which could not be secured to them if placed in circumstances where they would be exposed to attractions beyond their means and fretting mortifications. This judgment is fully sustained by the experience of the Episcopalians and Wesleyans, and is confirmed at the close of our first session.

In the course of the report it is incidentally mentioned that the full complement of pupils will be 150, and that this number will be admitted when the income is adequate. The committee say in conclusion:—

There are not wanting signs in England that the goodly band who are labouring for the solid and religious culture of girls, are doing a work of very vital import to the nation's safety. It would be a lamentable thing if the managers of Milton Mount College should find themselves compelled to send back to their homes those who so eagerly crave its advantages. They will, however, have had such ample proof of God's good Providence over the movement, and of the thoughtful generosity of those who know well that there are hundreds of young girls growing up who have little chance of education but for this provision, as to conclude that the help now so urgently needed will be forthcoming, and that those to whom God has entrusted substance will see here a very fruitful method of exercising their stewardship. Happily Congregationalists are never behind in generous action when a clear call of necessity is heard by them.

Three balance-sheets were then read, and presented by the chairman, who said that as some of the accounts had not yet been sent in, they were somewhat incomplete. They had been audited by Mr. Edward Grimwade, of Ipswich. The names of the board of management having been read by Mr. Guest, Mr. F. HAWKINS moved the first resolution as follows:—

That the report now read be adopted, printed, and circulated under the direction of the executive committee; that the cordial thanks of the governors be presented to the managers for their services during the past year; and that the gentlemen whose names have now been read be requested to constitute the board of management for the conduct of the business of the college during the present year.

He said: I conclude that I have been asked to take part in this meeting in consequence of my having visited the institution a week ago, and having had an opportunity of judging of its worth. The second clause of the resolution expresses cordial thanks to the managers of the institution. How their services have been directed the report showed. With regard to the outward appearance of the college nothing was wanting. The building was situated in a lovely part of the country, and everything seemed to have been done to make its occupants happy. When you enter into the building and go through it you can see what has been done to meet the want which has often been a crying one. I say a crying one, for here is an institution which has only been open since May, and yet there are fifty applications which cannot be met, which shows what an urgent need there was for such an institution. I cannot think that it will be allowed to languish for want of help. Everything has been done for the comfort of the young people, though as not to allow for any negligence or carelessness on their part, for everything is neat and orderly. With regard to the attainments of the children, it is somewhat early to

speak; but with respect to the curriculum, which I looked into, I must say that it appears calculated to give them a sound Christian education. To see one hundred young people gathered together, every one the picture of health and happiness, is sufficient to impress all that the want has been met, and in a manner that is most satisfactory. As to funds you may at first have some difficulty; but I cannot suppose that you will have much difficulty about it when it has become known. Children come from all parts of the country, and this of itself no doubt will have the effect of drawing the attention of families residing in those parts to this institution, which I hope may be much blessed; for I don't know that I ever came across an institution more calculated to do good, and every Christian heart must say, "God speed" to it.

Mr. SCOTT said: I should like in seconding this resolution to take the words and spirit of my friend Mr. Hawkins. I believe that those who have been taking an active part in the management of this institution have been doing a great work. I have found in my sphere that it has excited great attention and interest in the minds of both ministers and laymen. When I attended the Union meeting in Scotland, one of the inquiries I frequently met with from ministers was whether they were included in this institution, and they seemed to be deeply interested in the work. In Wales, also, it was the same. One or two things in the report struck me. One where it was stated that the voluntary payment on the part of ministers for their daughters had worked most admirably. I have been connected with two colleges, and I cannot understand how the managers of this institution can manage to make things pay, and I think it shows very skilful management that they are able to do so. It seems to me that the pulpits should be open to the advocacy of this institution, and I myself would be willing to give two Sundays to this work.

Before putting the resolution, the CHAIRMAN said that they thought 30*l.* each would cover all expenses, and this allowed one-third for teaching and two-thirds for housekeeping expenses. Should it be found insufficient, he felt sure they would be prepared to pay more; but they were trying it for twelve months.

Mr. J. SINCLAIR moved the second resolution:—

Since the college cannot be expected to be self-supporting, if it is to meet the case of daughters whose parents are not able to meet the whole cost of their education, and since there is scarcely any provision made in the country for the secondary education of girls, while that of boys is assisted in all stages, this meeting offers special thanks to the large number of ladies who in different towns have rendered the very best of services to this college as collectors of subscriptions and as corresponding members.

He said he felt sure that if they could get their wives and daughters to go and see the institution they would not have much difficulty in getting it supported. Every means should be adopted to make it known that the institution was open to inspection, and it was surprising the effect it had to see an institution of that kind in its ordinary working days. If ladies knew the difficulty ministers had in educating their daughters, they would aid them more.

Mr. T. L. DEVITT seconded the resolution, and said they would be glad to see all the ladies in the kingdom visit the institution, and if they would become collectors for it they would be of very great strength to them.

Mr. S. K. SCOTT moved the third resolution:—

This meeting would again record the conviction that few higher services can be done to the denomination than to prepare the daughters of many of its ministers for positions of usefulness and independence as teachers in families, and in public elementary as well as private schools, and it trusts the managers will still pay attention to this most desirable end of their labours.

Having some knowledge of the educational wants of the people from his connection with the school board, and having taken a deep interest in it all his life, he had always seen the difficulty of getting ladies able to teach. If that institution could prepare a body of ladies able to do so, they would now obtain salaries which would enable them to occupy the position of ladies. He was glad that the scheme of instruction also included household duties.

Mr. ARTHUR MARSHALL seconded the resolution, and said they were doing a high service for the nation as well as for their own denomination in training these young ladies for their service.

All the resolutions were adopted, and the meeting then separated.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP STORTFORD.

The annual meeting of the parents and friends of this institution was held on Tuesday, July 22, at the school house. There was a large attendance. Mr. Edward Grimwade, J.P., chairman of the company, presided; and in the absence of Mr. Henry Richard, M.P., the Rev. Dr. Kennedy officiated at the distribution of the prizes. After devotional exercises, the chairman expressed his gratification at seeing so many friends present, and acknowledging the Divine goodness in preserving the school in such excellent health during the past year. They were disappointed at the absence of Mr. Richard, who was detained in the House of Commons by the Education Bill, and there were other unavoidable absences.

The HEAD MASTER then read in full the report of the examiner, Mr. Edmund Ledger, M.A., late fellow of Corpus Christi College, to the Syndicate of Cambridge. It stated that three days were occupied in the examination, which was conducted by means of papers and *viva voce*; ninety-nine pupils, of whom ninety-five were boarders, having passed through the ordeal. Divinity, English, French, Latin, arithmetic, and class singing are taught throughout the school; Greek in the 6th form, and to a small extent in the 4th and 5th forms, German in the 4th, 5th, and 6th forms. Twenty-eight pupils learn instrumental music and twenty-nine drawing. Euclid, algebra, trigonometry, and mechanics are taught in the higher forms. The attainments of the different classes are then described in detail, and Mr. Ledger furnishes the following summary:—

The best boys of Form VI. have left since last year. The three remaining in the class have not done so well as I could wish, the highest total of marks obtained being upon the whole only slightly more than one-half. There is also but little difference between the first boy in the form and the second boy. When I take these facts into consideration with the character of the papers set and the way in which many questions of moderate difficulty had been passed over and gross mistakes made in various easy questions, I think that it may be well not to bestow this year the scholarship which I had been asked to assist in awarding to this form.

I am more pleased with Form V. than with Form VI., but this form also needs much improvement in several points.

I believe that the work of the school (which is now in the sixth year of its existence) has to some extent been interfered with during the past year by changes in the staff of masters and by various examinations for which some of the boys have been preparing; I also see signs of very moderate intellectual ability in some of the boys; but I cannot, after making all allowances, give a very satisfactory report.

The standard attained is in many respects lower than last year, and some faults which I noticed then are still more apparent now.

Much and increased care is necessary in the teaching of the elements of Latin and French, and in arithmetic and English in several of the classes.

Care should also be taken that the classes do not hurry through any of their work or profess to prepare subjects too long or too difficult for them to do thoroughly well. The work of the school is very varied and comprehensive; I hope that it will also be very thorough. I should be glad to see a greater readiness in *viva voce* examination. In several classes the boys were so slow and hesitating in their *viva voce* answers that I was forced to set a considerable amount of extra paper work in order to give them another chance of doing well.

I am induced to make these suggestions by the fact that the schedule of work sent in to the Syndicate this year was of a higher standard than last year, while the results attained are, upon the whole, decidedly less. At the same time, there are some very good points in the school. The discipline and behaviour of the boys were very gratifying to me. The French in Form I., the Divinity in most of the forms, the arithmetic in Form IV., the English in some of the classes, the Greek in Form VI., the algebra (which, as a whole, is decidedly better than the arithmetic), and the French pronunciation throughout the school pleased me much. The dictation and the neatness and accuracy of the writing were unusually good and above the average. The knowledge of a book of Milton shown by some of the boys was decidedly good, and the improvement in Paley since last year very satisfactory.

The CHAIRMAN said that although the report was not quite so good as they had anticipated, they felt that "faithful are the wounds of a friend," and instead of keeping back any portion of the criticism, they were willing that everything which had been said should be known, trusting that the attention thus directed to their weak points would result in the application of all practicable remedies.

Rev. Dr. KENNEDY trusted that all the youths he saw before him would resolve that whether they should attain to positions of honour or not, they would strive with all their might to rise to positions of usefulness. Dr. Kennedy accompanied the presentation of the prizes with suitable and genial remarks. The following is a list of prizes awarded:—

LIST OF PRIZES,

Form VI.—1, George Herschell, Staunton's Shakespeare, presented by Mrs. Jeremiah Heard; 2, A. E. Lacroix, My Garden (Alfred Smee).

Form V.—1, H. Champ, The Atmosphere (Glaisher); 2, J. Livingstone Wood, Rustic Adornments (Shirley Hibbert); *proxime accessit*, P. Lockhart.

Form IV.—1, W. E. Fielden, Smith's Dictionary of the Bible; 2, C. Hallack, Chaucer's England (Matthew Browne, two vols.); *proxime accessit*, O. H. Bishop.

Form III.—1, A. Bishop, Air and Rain (Angus Smith); 2, F. Gregory, The Huguenots (Smiles).

Form II., Division I.—1, H. Burton, Geology of Oxford (Philips); 2, H. Walker, Romance of Natural History (Gorse).

Form II., Division II.—1, H. M. Livens, The Subterranean World (Hartwig); F. B. Fisher, Young Benjamin Franklin (H. Mayhew).

Form I., Division I.—1, C. Fraser, Wonders of Water (Tissandier and Ball); 2, T. Smith, Curiosities of Natural History (F. Buckland).

Form I., Division II.—1, C. Laird, Rab and his Friends (J. Brown); 2, R. Herschell, Reminiscences of Scottish Life and Character (Ramsay).

Good Conduct Prize, awarded by the boys—Kenneth Hamilton Mullens, The Book of Days (Chambers).

Music.—A. S. Knight, Playgrounds of Europe (Leslie Stephen). *Proxime Accesserunt*, G. Herschell, C. Williams, P. Lockhart, J. L. Wood, R. Hayward, A. E. Turberville, greatly improved.

Singing.—W. Cuthbertson, Philology of the English Tongue (Earle).

Drill.—1, C. M. Chivers, Balaustion's Adventures; 2, W. C. Cole, Flowers and Gardens (Watson); *proxime accesserunt*, C. A. Crispe, P. Lockhart, H. East, W. Cuthbertson, A. W. Florence, W. E. Fielden.

Writing.—1, F. Everard, Gareth and Lynette (Tennyson); 2, D. F. Cooke, Memoirs of a Brother (T. Hughes).

Drawing.—C. E. Pertwee, Outlines of Astronomy (Sir J. Herschell). Equal, P. Lockhart, A. Bishop, O. Bishop, H. Burton, F. Gregory.

Arithmetic.—A. E. Turberville, The Microscope (J. Hogg).

Special Prizes.—1, O. H. Bishop, Life of Thomas Brassey (Sir A. Helps); 2, W. G. Forryan, Builders of Babel (McAuslane); 3, A. E. Gooday, Romance of American History.

A bouquet was presented to each of the prize-takers; and at the close of the ceremony a round of hearty applause was given in honour of the donors of the bouquets and the special prizes.

The Rev. ALEXANDER HANNAY, secretary of the Congregational Union, then delivered an interesting address to the pupils. In passing he took occasion to remark that it was an exceedingly honest and ingenuous procedure on the part of the headmaster and the directors to have read in its integrity the report to which they had listened. He knew few schools in which such a course would have been decided upon, and parents, so far from being discouraged by it, should feel increased confidence that good, honest work was going forward there, and that those who had it in hand would go on improving, earning by their failures, until great success would be achieved in days to come. The first point upon which his own experience suggested a remark which might be useful to the boys before him, was the desirableness of having some definite purpose in life, some definite purpose for life—that is, that they should early resolve to attain to a position in life in which they would be useful men, passing onward and upward from the position in which they found themselves to some position in society in which they could do good—not being anxious about riches, which were a bagatelle, but fighting their way up to a useful position. Great difficulties would present themselves, but these might be overcome. He went on to say:—

There were four boys in a town in the South of Scotland, all the sons of artisans, and all apprenticed to the same business — compositors (type-setters). These youths somehow got it into their heads that they should not spend all their lives in type-setting. They formed the purpose that they would rise to something higher. It was not merely that they desired to get rid of the drudgery of type-setting, but the idea that they might do good. Just at that time the first Reform Bill had been passed, and the Temperance Society was formed; the lectures and speeches interested these boys. He doubted whether the effect of such public movements was sufficiently considered, in regard to their influence in waking up youths and making men of them. These four youths formed this purpose—that they would all become editors of newspapers. They wanted to have some say on the politics of the times, and being in newspaper offices, that was the course which appeared to them most probably available. One of these died comparatively young, but was the first editor of the *Morning Star*; he was a working man's son, but he steadily kept in view his purpose, and conquered difficulties which would have appalled most men. The second is now editor of a newspaper published in one of the Northern counties, and has put his hand not unacceptably to other kinds of literary labour. The third lost patience; his impulses were rather to active than to literary life; he ran away from his apprenticeship and went to sea. The purpose which he had formed in youth was not altogether unproductive of results, for he is now a distinguished naval officer, and one who has gained some celebrity in connection with science. About the fourth he had only this to say, whether it was a step up or down in life—after being some time in the Christian ministry, he is now the Secretary of the Congregational Union. (Cheers.) If there was a spark of egotism in that story they would forgive it; but not forget the lesson which it contained. He believed deliberately, without any kind of varnish, that these were boys of average capacity, who had won their way to positions of influence which they would never have otherwise occupied, by force of this purpose working in them.

The next point was the necessity of thoroughness in all their work. He would have every boy write "Thorough" over his dormitory. He would have them pray thoroughly, attend to the reading of God's book thoroughly, as well as to grammar thoroughly; let everything about them have this characteristic, and they would soon find their work come easy to them. Another point to which he would direct their attention was submission to authority. The more men advanced in life, the more they had the opportunity of learning that unless they were prepared to submit mind and heart and will to authority—the authority of God—there would be no useful and blessed life for them here. As boys at school nothing would bring them so much benefit as a habit of simple, prompt, unquestioning submission to authority. He was rejoiced to learn that their conduct was so good; other strength would grow out of that. If they had a boy among them who was of a rebellious disposition, they would do well not to show any preference for his companionship on that account. The remaining point to which he would refer was veracity—clear, plain, unhesitating, transparent truthfulness. Upon a recent visit to Mill-hill School, he was much pleased to hear one of the masters bear testimony that after an experience of several terms he had not found a boy who had either uttered an untruth to him, or prevaricated, shuffled, or tried to hide a fault. Whether they were prize men or non-prize men, duxes or dunces, they could be true men. All could not do great feats in the world, but all could become good and useful members of society if they would follow the free and broken counsels which he had ventured to address to them. (Loud applause.)

Mr. PRENTICE addressed to the pupils words of stimulus to exertion, applauded the straightforward courage which had led the conductors of the school to make public the examiner's report as indicative of a determination boldly to meet and conquer difficulties, and called on the youths present to resolve that no efforts should be wanting on their

part to gain a much more gratifying report in the coming year.

The CHAIRMAN said that when the headmaster and directors of this school took what was felt to be the bold step, for a young school like this, of asking for the examination of the Syndicate, it was with the full determination of making the school what it ought to be; and in that resolve they should still persevere. He concluded by proposing a vote of thanks to, and confidence in, the headmaster, the masters, and the matron.

The Rev. J. KNAGGS, in seconding the resolution, said that, from what he knew of Mr. Alliott, he was convinced that he would succeed in making this a first-rate school. He rejoiced in the healthiness of the school, of which he had had an exemplification in his own family. His own son, when he went to school, was a delicate boy, but in about three months he grew so strong, stout, and robust, that he hardly knew him again; he had made good progress mentally as well as physically.

The Rev. R. ALLIOTT, on behalf of his colleagues and himself, thanked the friends for this renewed expression of their confidence. Of course it had not been a pleasant thing to find the work which had been honestly carried on during the year measured out no better. He felt sure that the examiner had made what he felt to be a faithful and just report. There was much that might be said in way of an explanation, but he did not propose to go into those matters. He could not but feel, in reference to the boys, that they had been "dropped upon" somewhat too heavily; but they must do as the masters did—take their thrashing, and strive to be the better for it; strive by increased efforts to put it out of the power of any examiner to give another such report. He would strive to profit by that report, while he believed that the work of the school during the year had been steady, honest, and creditable to masters and pupils, and such as would tell in favour of the character of the boys some day or other. (Cheers.)

The company then adjourned to the dining-hall, where an excellent cold collation was provided for the large numbers who partook of it.

At the close of the proceedings the CHAIRMAN proposed the health of "The Queen," which was duly honoured; after which the National Anthem was sung.

The Rev. W. CUTHBERTSON, in a eulogistic speech, proposed the thanks of the meeting and the board of directors to Dr. Kennedy and the Rev. A Hannay, for their presence and able aid.

Mr. JAMES HARVEY, in seconding this resolution, said the words spoken by Mr. Hannay to the lads were words which could never die, but must live and have their influence on those to whom they were addressed, for they were words of truth, and love, words of encouragement and strength. The remarks of Mr. Cuthbertson in reference to the girls' college must have struck a chord in the hearts of many present. It must have been at once apparent to them how much necessity there was for the establishment of such an institution. He had one daughter at the school, and he felt he had been a great gainer by the establishment of the institution, which was under the control of a lady-principal in whom the directors were justified in placing entire confidence. He had visited the institution, and everything which he had seen indicated the controlling influence of order, love, and great ability. They had all the machinery, but they had room for more scholars; the number next session, they felt sure, would be largely increased, but they should like to see the house quite filled.

The Rev. Dr. KENNEDY, in acknowledging the vote of thanks, said he did not think that either teachers or parents should be in the least degree discouraged by the report which had been read. He had had to examine a school of very high pretensions, and had only been expected to give his impressions in general terms; had he entered into the same details which characterised Mr. Ledger's report, his report of that school would have been equally unfavourable. The reading of those details of the report indicated that the headmaster and the directors had a good conscience in the matter, and that they had done their very best for the school. The reputation of their headmaster was of so high a character, that there was no fear as to the result which would be realised by the children placed under his charge. East Anglia had been the very cradle of Nonconformity; their leaders there had been men who appreciated their Cambridge and Oxford education and were worthy of it.

The Rev. A. HANNAY, in returning thanks, said he believed from what he knew of it, that this institution would be the means of strength and power, not to Nonconformity merely, but to the uprising generation of the whole locality.

Mr. WHITELEY proposed as a toast the health of "The Headmaster," in whose management of the school he felt perfect confidence.

The Rev. R. ALLIOTT said he was much obliged to them for the kind manner in which his name had been received. He felt quite certain that the report would not shake their confidence in the honesty of intention which had characterised his conduct of the school. The work was to him the joy of his life, and would be, so long as he retained their confidence. He believed that though there might be some stumbling now and then, the school would not on the whole be found unsuccessful in doing its work. (Cheers.)

The Rev. E. H. JONES said he did not feel dissatisfied with the report; on the contrary, he thought it was a report which would do good to the masters and to the scholars. He rejoiced to perceive in the prize list that day the names of boys whose parents occupy a prominent position among them—Dr. Mullens, Dr. Lockhart, and the Rev. W. Cuthbertson; that fact sufficiently indicated the estimate which those gentlemen formed of the school. He felt sure that they only had to stand by this school to ensure its future growth and permanent strength.

Mr. AVELING (son of the Rev. T. W. Aveling, who was unavoidably absent) said he attended there with the less diffidence from having been from the last three or four years intimately associated with one of the highest of the existing institutions—the "North London Collegiate School for Girls." It was not a "finishing school," for the pupils were taught that education was never finished; nor was it a school in which are received "a limited number of young ladies" of the aristocratic class, but in which there are 750 girls belonging to the middle class. He had no doubt that the same excellent system of instruction which was there carried on was in operation in the "East Anglian Girls' School." There were some who determined to try the experiment whether a higher education for girls was not obtainable, and who would say, Let nature, rather than society, art, or precedent, be the judge of the success of the experiment. (Cheers.)

On the motion of Mr. WHITELEY, thanks were voted to the chairman and the directors for their assiduous attention to the interests of the school, to which Mr. GRIMWADE briefly responded.

Mr. PORTWAY proposed the health of the matron, Miss Nottage, which was cordially received.

The company then adjourned to the ladies' school where tea was provided, after which the proceedings of the anniversary meeting were brought to a close.

Imperial Parliament.

HOUSEHOLD SUFFRAGE FOR COUNTIES.

In the House of Commons on Wednesday Mr. TREVELYAN moved the second reading of his bill for Extending Household Suffrage to Counties, and expatiated on the anomaly of leaving outside the pale of the Constitution large masses of the population who lived just outside boroughs, and were in no way to be distinguished from the populations of towns. Mr. Trevelyan expressed his entire confidence in the fitness of the agricultural labourer for the exercise of the franchise. He calculated that the bill would add about 900,000 electors to the constituencies. Mr. O. MORGAN having seconded the motion, Mr. T. COLLINS met the bill by the "previous question," not merely objecting to the time of the session at which the bill was brought on, but treating as ridiculous the idea of dealing with parliamentary reforms by "single-barrelled popguns." Taken by itself the bill would not hold water, and to ask the House to consider it alone was turning it into a mere debating society. If the county franchise were extended it must be accompanied by a redistribution of seats, otherwise it would produce the most startling anomalies. Sir JOHN KENNAWAY seconded the amendment, and Mr. BEACH and Mr. NEWDEGATE also spoke against the bill, while Mr. CADOGAN and Mr. DIXON spoke in favour of it. Mr. FORSTER, explaining that he spoke for himself and not for the Government, stated that he should vote for the bill. He had always held that the settlement of 1867 could not be an abiding settlement, and he saw no reason why the county householder should be the only person deprived of the franchise. Mr. Forster read a letter from Mr. Gladstone, who was confined to his room by illness, asking him to tell the House that he still retained the opinion that the extension of household suffrage was just and politic in itself, and could not long be delayed. Lord JOHN MANNERS condemned such an unusual proceeding, which amounted to a sort of "Royal Message," and protested also against the question being considered an open question by the Government, after its head had pronounced so decidedly in its favour. Mr. FAWCETT also held that after Mr. Gladstone's letter, the question was taken out of Mr. Trevelyan's hands, and would doubtless take its place on the Ministerial programme. It was no longer an abstract resolution that the House had to deal with, but the beginning of a new movement for parliamentary reform. It was the duty of the House, therefore, to insist on having a clear understanding of the lines on which this reform was to be carried out, but the Government, by the facilities it had given to Mr. Trevelyan's bill, and by stifling his motion on the distribution of political power, had prevented the House taking a broader view. Though he had always been convinced that household suffrage must be extended to counties, he was determined not to place the whole political power of the country into the hands of the labouring classes without taking security that other classes would be represented. Mr. BRUCE denied that Mr. Gladstone's letter was intended as a public manifesto; and disputed the right of any member to insist on the Government having an opinion upon the question as a Government. Mr. J. G. TALBOT said that, having regard to the impending dissolution, the declaration was evidently intended as a manifesto to go to the country upon. Mr. SCOURFIELD read an extract from a speech of Mr. Cardwell in the reform debates of 1859 against identity of suffrage in town and county. Mr. TREVELYAN replied: and Mr. J. LOWTHER talked the bill out.

THE JUDICATURE BILL.

On Thursday, on the question for considering the Commons' amendments to this bill, Lord CAIRNS made a personal explanation. A charge had been made in the House of Commons against them by the Prime Minister and the Attorney-General, who had suggested that the late Lord Westbury and himself had undertaken the performance of private business which interfered with the discharge of their public duties in the House of Lords. What he did was to accept the duty imposed on him by the two Houses of Parliament. So far from the duty he undertook having interfered with the discharge of his judicial duty in the House of Lords, he was only absent three times from the appellate sittings of the House, and under the circumstances, asked whether the observations of the Prime Minister and the Attorney-General were marked by due courtesy and justice. The LORD CHANCELLOR was sure that the House would not regret that Lord Cairns had enjoyed the opportunity of justifying himself against any supposed personal imputation, though he thought that no real imputation was ever intended.

The Lord CHANCELLOR proposed that their lordships should agree to the Commons' amendments to the Judicature Bill generally, with some consequential changes of no substantial importance. As to the amendment transferring ecclesiastical appeals to the new court, he intended to propose that some bishops should sit as assessors in the Court of Appeal during the consideration of ecclesiastical cases, and alterations would be made to prevent the constitution of the court being open to the suspicion of having been regulated in reference to any particular appeal. Lord REDESDALE proposed to postpone the consideration of the Commons' amendments for three months. The Archbishop of CANTERBURY said that it was thought best, both in the select committee and in the whole House, not to mix up ecclesiastical appeals with the provisions of the bill, and he contended that the change made in the bill had been effected with undue haste and without consultation with the heads of the Church. Lord SALISBURY pointed out that the provision had been unanimously adopted in the House of Commons, and it could not be said to have been agreed to without consideration; for the opinions of the bishops on the point had been previously expressed in the House of Lords. Lord CAIRNS said he was disappointed at some of the changes made by the Commons in the appellate jurisdiction, but he could not support Lord Redesdale's amendment. The amendment was supported by Lord Carnarvon, Lord Harrowby, and Lord Denman, and opposed by Lord Hatherley and the Lord Chancellor, and on a division it was negatived by 61 to 24.

Lord CAIRNS then proposed to restore the bill to the state in which it left the House of Lords, with respect to making the Lord Chancellor the head of the Chancery division of the Supreme Court. The motion was carried by 48 to 36 votes. Lord Cairns observed that the House of Lords had stated its opinion that the salaries of certain judges of the Court of Appeal should be 6,000*l.* a year, and the Commons had reduced the salary to 5,000*l.* He thought that the alteration would have the effect of degrading the court, and he moved that the provision inserted by the Commons should not be agreed to. The LORD CHANCELLOR said that the omission of the provision would constitute an interference with the privileges of the House of Commons, since the clause was a money clause. He did not believe that the difference between the two sums would have any appreciable effect on the character of the court. On a division the amendment was agreed to by 46 to 24 votes.

The rest of the Commons' amendments were then gone through. On that relating to ecclesiastical appeals, the Bishop of LONDON said the most rev. prelate had been taken severely to task for his remarks on this subject, but the surprise he had expressed was not at the transfer of ecclesiastical causes to the new Court of Appeal, but that the transfer should be effected without precautions against the effects of a change which would cause an entire revolution in this respect. There never had been a period at which ecclesiastical persons had not formed part of every court for the hearing of ecclesiastical appeals. The Commons' amendment for the transfer of ecclesiastical appeals to the new Court of Appeal, together with the Lord Chancellor's consequential amendment thereon, were agreed to.

ENDOWED SCHOOLS BILL.

On the motion for going into committee on the Endowed Schools Act (1869) Amendment Bill, Mr. NEWDEGATE moved that the House go into committee that day three months. After some discussion the amendment was negatived without a division, and the House went into committee on the bill. On Clause 3, Mr. GATHORNE HARDY proposed to except all endowments for elementary education from the action of the commissioners. Mr. FORSTER objected, and the amendment was negatived by 129 to 88. On Clause 4, Mr. M'CULLAGH TORRENS was defeated by 100 to 68 in an attempt to provide that in alterations of endowments no portion shall be alienated for the benefit of persons in any other class in life or of persons in the same class in any town or country other than that indicated by the donor; and an amendment by Mr. HEYGATE limiting the power of the commissioners to alter the statutes made by the founder or under his authority during his lifetime was rejected by 87 to 34. Mr. DILLWYN moved to omit Clause 5 altogether; and, after a few observations from Mr. FORSTER in defence of the clause, it was carried by

84 to 40 votes. On Clause 6 Mr. GATHORNE HARDY proposed to omit the limitation to endowments founded since the Toleration Act, but he was defeated by 88 to 40. On this, Mr. Gathorne Hardy said he would not trouble the committee with the other amendments of which he had given notice on the clause, but would appeal for justice to "another place." Mr. DILLWYN protested against this as a threat to the House of Commons; and on Mr. GATHORNE HARDY rising later in the evening to explain, Mr. GLADSTONE called him to order, and objected to a repetition of his speech. The CHAIRMAN ruled that considerable latitude was allowed to a member desiring to make a personal explanation, and that it had not been exceeded. Mr. GATHORNE HARDY thereupon proceeded to explain and justify his observation, and reminded the committee that only just before Mr. Forster had urged against a motion to omit a clause that, without it, the House of Lords would certainly reject the bill. The omission of Clause 6 was moved by Mr. DILLWYN, but it was carried by 88 to 48. Clauses up to 15 were agreed to without discussion, and Mr. FORSTER agreed to an amendment to Clause 15 moved by Mr. COLLINS to limit the duration of the Act to three years. Sir JOHN LUBBOCK moved a new clause to the effect that where the head master is required by the statutes of a school to be a graduate of Oxford or Cambridge, graduates of any British university shall be eligible. Mr. FORSTER assented to this on behalf of the Government, and it was carried by 141 to 65. Mr. LOCKE moved to prohibit the removal of governors or trustees of any endowed schools, except for proved neglect or mismanagement, and was beaten by 146 to 100 votes.

THE EDUCATION BILL.

On Thursday on the report of the Education Act Amendment Bill,

Lord SANDON moved a new clause providing that any person who takes into his service a child under thirteen unable to read or write shall be deemed thereby to undertake the duty of a parent as to elementary education. Mr. V. HARCOURT treated the clause in a tone of ridicule, but Dr. PLAYFAIR supported it, and Mr. FORSTER, though deprecating the introduction of so important a subject at this stage of the bill, did not conceal his approval of the principle. In the end the clause was negatived with Lord Sandon's sanction.

Another new clause, moved by Mr. CUBITT, for the division of Lambeth into two school districts, was negatived by 128 to 77. Lord JOHN MANNERS was beaten by 128 to 63 on a clause to enable school boards to dissolve themselves, and Mr. J. G. TALBOT failed by 113 to 60 to strike out sub-section 6 of Clause 23, which throws on the parent the *onus* in certain cases of proving the age of his child.

THE RATING BILL.

In the House of Lords on Friday, Lord KIMBERLEY moved the second reading of the Rating (Liability and Value) Bill, and explained that the general principle of the bill was to extend the liability to rating to certain kinds of property, including Government property, which had not previously been rated. The bill also proposed to make perpetual the temporary acts passed to exempt stock-in-trade from rating, because it had been found that any attempt to rate stock-in-trade was practically a failure. Notice had been given of opposition to the bill, on the ground, he supposed, that it was expedient to deal with the whole question of local taxation, and not merely with one portion of it. He did not underrate the importance of dealing with the whole question; but he thought it would not be right that a bill of this kind should be postponed because all the branches of the subject were not dealt with at the same time. Lord HENNIKER moved the rejection of the bill, and one of the objections he urged against the measure was founded on the manner in which the principle that Government property should be rated was attempted to be carried out. He did not think that at the present period of the session the bill could be properly considered, and therefore he proposed as an amendment that the second reading should be postponed for three months. The bill was supported by Lord MORLEY, Lord GRANVILLE, and Lord HALIFAX, and opposed by Lord SELKIRK and the Duke of RICHMOND. The latter said that the facts that the Boundary Commission had not yet reported, and that the assessment question was mixed up with the matter, constituted reasons for the postponement of the measure. On a division, the bill was thrown out by 59 to 43 votes.

THE FENIAN PRISONERS.

At the morning sitting of the House of Commons on Friday, Mr. BUTT asked Mr. GLADSTONE whether there was any objection to extend the amnesty already accorded to political prisoners to Davitt and Wilson, who were convicted of treason-felony at the Central Criminal Court. Mr. GLADSTONE was sorry to say that the cases alluded to by Mr. Butt stood on quite a different footing from those to which the amnesty had been extended. The prisoners had been convicted of felony, and of a class of felony which was calculated to do serious public injury. He desired to gain no popularity by overlooking such offences as secretly accumulating arms with a view, of course, to future bloodshed and tumult. It was a morbid feeling if any sympathy were entertained in any quarter for the persons who committed such offences. If at a future day all traces of such crimes should have passed away, the cases might be reconsidered, but at present he could hold out no hope of amnesty.

CROWN PRIVATE ESTATES BILL.

In committee on this bill a clause moved by Mr. DICKINSON, requiring that royal wills shall be subject to the same laws, &c., as wills of private persons, both in regard to the payment of duties and in other respects, was ruled to be out of order; and another clause, proposed by Sir C. DILKE requiring that the accounts and disbursements of the private estates of the Crown shall be sent to the Treasury and laid before Parliament, was opposed by Mr. GLADSTONE, who pointed out that this bill had only become necessary on account of the doubtful language of an existing Act, and declared that it would be unhandsome and generous in the House to take advantage of that necessity to import into it an entirely novel and irrelevant principle. Mr. ANDERSON made some remarks, and the clause was negatived by 104 to 15.

EDUCATION ACT AMENDMENT BILL.

On the order for the third reading of this bill, Mr. SCOURFIELD and Mr. BIRLEY expressed regret at the political spirit which had been generated on this question, and trusted that all parties would hereafter work together for the good of the large number of neglected children whom the Act sought to benefit.

Mr. CANDLISH said that his right hon. friend the Vice-President of the Council had told the House more than once that the 25th clause of the Act of 1870 was adopted unanimously by the House. But the fact was there were not a dozen members of the House who really understood in 1870 the meaning and effect of the clause, otherwise it never would have passed as it did *sub silentio*. His right hon. friend gave it to be understood more than once that the 25th clause should be reconsidered. But that had not been done, and his right hon. friend, by the course which he had taken, had introduced dissension into the Liberal ranks and irritated the religious feeling of the country. The consequence of such a policy would be felt at the pending elections. The amendment of the Act of 1870 which had been looked forward to so wistfully had ended in bitter disappointment, and his right hon. friend, in his own borough, would be obliged to have recourse to the assistance of the party which in that House had sustained him in maintaining the 25th clause. (Opposition cheers.) He had rejoiced to see his right hon. friend raised by Liberal support to be a great leader of the Liberal party, but his right hon. friend had departed from his principles, and it was only due to the constituents who sent him to this House and to himself that he should express his entire disappointment at the course which his right hon. friend had taken.

Mr. FORSTER first alluded to remarks of hon. gentlemen opposite, and then proceeded to reply to the hon. member for Sunderland. He observed that in the working of the Factory Acts it was considered a great advantage; and, in fact, it was found absolutely necessary to throw the onus of small points of proof upon the parent for the protection of the child. He was sorry that his hon. friend the member for Sunderland had thought it necessary to make the remarks he had. In the first place, he did not, perhaps, wish to complain that he (Mr. Forster) acted differently on behalf of the Government this session to what he had stated last year. The hon. member stated that he had held out hopes of the withdrawal of the 25th clause. If he referred to what he had stated, he would find that not once, but two or three times, in answer to the motion brought forward by his hon. friend the member for Birmingham, he acknowledged the fact of the objections, but said he did not concur with them; that he would, if possible, remove them, but could hold out no hope of being able to assent to their removal, unless the right of the parents to choose the school were acknowledged. He distinctly stated that they had no right in putting compulsion into force where there were two or three efficient elementary schools to say that the child should go to the school of which they approved, and not the one the parent approved of. His hon. friend said that he not only forsook his party, but deserted his early principles. That remark did not come very well from any hon. member, because he did not know what the principles were which were instilled into him by persons of whom he was so little worthy, but this he would say, that this education question was a matter of great responsibility to him. He felt from time to time that he had to consider not the good of his party and the advantages of any temporary measure but what he thought was good and right in itself. That he got from the lessons taught him by his old Quaker father, and there was not a step which he had taken, especially in regard to religious education, of which he would not approve. (Cheers.) He appealed to those who knew him intimately to say whether he had regarded this question, not as one affecting his own interests, or those of his hon. friend, but as it affected the welfare of the country and the children of generations to come. (Cheers.) He considered that he should be unworthy of the position he occupied if he allowed other considerations to have any weight with him. What the result might be he did not know, but he was quite sure that after they had heard what he had stated, they would admit that he had acted for the best interests of education, and he would not be worthy of taking any part whatever in politics if he had either deserted his principles or lent himself to the taking away of the freedom of religious teaching in schools. (Cheers.) When his hon. friend said he deserted the principles of his earlier years, his reply was that, so far as he had said anything in regard to education, he had simply repeated what he had always stated, and he would find that, in addressing in St. James's Hall in 1868 one of the largest meetings ever held on the subject he expressed the same sentiments as he had now. (Cheers.)

After some observations from Mr. STUART and Mr. R. N. FOWLER,

Mr. MORLEY shared the desire of the hon. member for Manchester (Mr. Birley) to get rid of points of difference, and to unite all parties in promoting that degree of religious education which was wished for by the masses of the people. His complaint was that in many districts where there was but one school—and that a national school—the schools were being to a large extent worked in support of Church principles. In 1870 he recognised the magnificent efforts which had been made denominationally, and therefore supported the Vice-President, being simple enough to think that in country districts where schools were scarce some common ground for the inculcation of religious instruction would be found, and that it would be suitable to the entire population. It was exceedingly difficult to prove the contrary, because there was a great indisposition on the part of those affected to give evidence on the subject; but he knew enough to be convinced that was a large number of instances in which the conscience clause was inoperative, particularly in villages where there was no owner of property who sympathised with its spirit, and that persistent attempts were made to promote Church interests in the schools. This was accounted for by the fact that those standing high in the Church of England had given utterance to the most stimulating suggestions that the schools were to be managed in the interests of the Church alone, that the teaching was to be dogmatic, and that teachers were to be secured who were members of the Church of England, and who would pay supreme regard to the preparation of children for confirmation. The hon. member quoted the Rev. Canon Norris, inspector, the Bishops of Lichfield, Ely, and Gloucester, and the report of the National Society; and he contrasted with their utterances those of Dr. Fraser, Bishop of Manchester, who said that the Birmingham League was greatly misunderstood, and that on its platform clergymen might very well maintain a position which would show they were not afraid to act upon a common ground on a subject on which they were supposed to have deep feelings. He could not be a party to the third reading of this bill without appealing to hon. members to shake themselves a little loose from strong Church prejudice, so that we got to the end of these bickerings about Church and Chapel and really thought of the thorough education of the people. He especially appealed to the Vice-President, who apparently had failed to see anything of danger that needed to be checked.

Sir C. ADDERLEY said the House had not expressed any regret at the passing of the 25th clauses and attributed the agitation against it to jealouy, of the Church rather than zeal for education. He should not care much if the maintenance of this clause did split up the Liberal party. (Laughter.)

Mr. HENRY RICHARD: The right hon. gentleman who has just sat down (Sir C. Adderley) ought to show some consideration for those who contend for what is called secular education in day-schools, for there was a time when he himself shared their views. When the late Mr. Fox, then member for Oldham, some years ago introduced into this House a bill for secular education, the right hon. baronet, much to his honour as I think, strenuously supported that measure. (Hear, hear.) He has probably changed his views, but he ought not to be hard on those whom he has deserted. I will not enter into the controversy between my hon. friend the member for Sunderland and the Vice-President of the Council as to whether the latter has forsaken the principles of his youth. But I have always understood that the religious body among whom he was brought up, held this as one of their fundamental principles, that the application of public money, extracted from the pockets of the people by taxation, to teaching religion, whether in church or chapel or school, is not consistent with the freedom and purity of the Christian dispensation. (Hear, hear.) But I arise principally to protest against the use that has been made of the word "sectarian" in the discussions that have taken place on this bill. My hon. friend the member for Brighton fell into the use of the merest clap-trap, when the other day he spoke of "sectarian wrangling," and took care by what he said before and after, very distinctly to point the application of the phrase to the Nonconformists. I suppose there must be something very fascinating to the ear and heart in a loud cheer, especially when it comes from the ranks of your opponents. (Laughter and cheers.) I infer this from the pains that are taken, and the sacrifices that are made to gain it. (Laughter.) But the danger is of being betrayed into claptrap in trying to secure the enjoyment. And I must say I think the hon. member for Brighton has been a little exposed to the temptation of late of courting the applause of the party opposite rather more than some of his friends think quite safe. And I mast say that nothing could be more utterly unfair and unjust than to apply the epithet sectarian to the course taken by the Nonconformists on this education question. We are emphatically the unsectarian party. We are contending for national against

sectarian education. (Hear, hear.) The simple truth is—and it is vain to attempt to disguise the fact—that the conflict in which we are engaged is only a part of that which is going on all over Europe, and in respect to to which the whole of the Liberal party in every country in Europe are at one—against delivering up the education of the people into the hands of the priesthood. (Hear, hear.) Then we are charged with inconsistency because we refuse the application of rates, for denominational education while we sanction it in Parliamentary grants. But who has sanctioned it in Parliamentary grants? Not the Nonconformists. On the contrary, they have stedfastly and consistently opposed it. If my hon. friend the member for Brighton has followed the history of Nonconformist opinion on this subject, he must be aware that for many years the great body of the Nonconformists opposed State education altogether, and especially, and emphatically on this ground: that the appropriation of public money by votes from the consolidated fund to denominational, or even to religious teaching of any kind, was a clear violation of their principles and a wrong done to conscience. In 1843, at one of the largest and most important conferences of the Congregational body ever held in this country, this resolution was carried unanimously:—"That this meeting, utterly repudiating, on the strongest grounds of Scripture and conscience, the receipt of money raised by taxation for sustaining the Christian religion, feels bound to apply this principle no less to the work of religious education." And they gave the best proof of their sincerity by refusing to accept the grant for their own schools, and so placing themselves at an enormous disadvantage. And their views on this subject have been expressed in this House with perfect explicitness. My right hon. friend the member for Birmingham, in the debate on the Minutes of Council in 1847, though he was almost the only Nonconformist in the House, with characteristic courage spoke out our sentiments fully. The Nonconformists were charged with "clamour" then, as they are now charged with "sectarian wrangling," and in reply to this, my right hon. friend said, "Just recollect, when the whole Nonconfcrmists are charged with clamour, what they mean by being Nonconformists. They object, as I understand, to the principle by which the Government seizes public funds in order to give salaries and support to the teachers of one sect of religion or of all sects of religion, for I think the one plan nearly as unjust as the others." Perhaps I may be asked why, if we object to Parliamentary grants for denominational education, we do not oppose those grants when they are brought forward in the votes? For a very obvious reason, and one which I think is not dishonourable to us. Because we know that, however opposed to our principles they may be, Parliament and the country were committed to those grants many years ago, at a time when we, the Nonconformists, had scarcely any voice in this House at all, and that many schools which have done and are doing excellent service in the work of popular education—and I have always ungrudgingly acknowledged the great service which the Church of England has rendered in the cause of education—have been established on the public faith that the grants would be continued. We felt that it would be unfair and unjust to attempt to withdraw suddenly the aid on which the strength of which such schools has been led to depend. (Hear, hear.) But to allow a system which has come down to us from past times to remain without active or immediate resistance, is one thing; but to allow the same system to be recognised and consecrated in a new direction and by fresh legislation, is quite another thing. (Hear, hear.) There is a great disposition to sneer at the conscientious objections alleged by the Nonconformists on this matter. Well, they have given at least some proofs of their sincerity when they have pleaded conscience on former occasions. For ages they submitted to be deprived of all the most precious privileges of citizenship, of, the right of filling any office in the service of their country, of the honour of a seat in this House, and of the priceless advantages of University education, because their conscientious religious convictions stood in the way of their complying with the conditions by which these rights and privileges might be enjoyed. I must repeat again, what I have often said in this House, that the position taken by the Nonconformists on this subject is misunderstood if not misrepresented. We do not ask for education without religion. I will yield to no man in this House or in the country in my anxiety to secure religious education for the people of this country. I believe that the best basis for a virtuous and prosperous population, is to have a population thoroughly imbued with religious principle and feeling. We only ask that religious instruction should be given by those to whom it could be best discharged, parents of the children, ministers of religion, and the teachers in out Sunday-schools. (Hear, hear.)

Mr. BAINES could testify to the conscientious, consistent, and useful course taken by the right hon. gentleman (Mr. W. E. Forster) during the whole of this controversy. With regard to the points of religious difference, he doubted whether conscientious scruples had not been carried by some of his hon. friends to an undue extent. He had always been in favour of Bible instruction and of the undenominational and unsectarian schools founded by Joseph Lancaster, and advocated by the late Duke of Bedford and other friends of education. Upon all the questions which had arisen his right hon. friend had held his course in as straightforward a manner as any man could possibly do, and he challenged any one to say that the Vice-President of the Council had deviated from the true freedom of education. (Hear.) He (Mr. Baines) confessed that he had changed his own views on this subject. Not long ago he had accompanied his hon. friend the member for Bristol on a deputation to the President and Vice-President of the Council in order to tell them, "We have refused your money because you insist on combining secular and religious education." The deputation wished to combine the two, but not to do it under compulsion. In the Education Act it was over and over again declared that the grants were not made for religious education. The act was, indeed, a purely secular act, and while it gave assistance for secular education it left religious bodies to carry on religious education. A word on the subject of the increase of rates. He was anxious to see a school board set up in every school district, because he believed that it would greatly tend to increase the number of schools and allay the apprehension of Nonconformists that their children were to be forced into Church schools. Churchmen, with all their zeal for education, might be assured, it would be the best policy to promote rather than oppose the establishment, in some economical way, of schools to which Dissenters could send their children.

Mr. COLLINS said that if unsectarian schools were to be established in every district for the children of Dissenters, as recommended by the hon. member for Leeds, Churchmen might ask that school boards should also establish schools which should be satisfactory to Churchmen. Churchmen preferred that children should receive what they believed to be the truth, the whole truth, and nothing but the truth, and, as a mere rate-paying question; if Nonconformists were entitled to have unsectarian schools set up by authority of Parliament, the members of the Church of England were equally entitled to have schools set up that would be suitable to them.

The bill was read a third time and passed.

MARRIAGE OF THE DUKE OF EDINBURGH.

On Monday Earl GRANVILLE brought down the following message from Her Majesty, which was read by the noble lord on the Woolsack:—

Her Majesty, having agreed to a marriage proposed between His Royal Highness Alfred Ernest Albert, Duke of Edinburgh, Earl of Kent, Earl of Ulster, Duke of Saxony, Prince of Saxe-Coburg and Gotha, and Her Imperial Highness the Grand Duchess Marie Alexandrovna, only daughter of His Majesty the Emperor of all the Russias, has thought fit to communicate it to the House of Lords. The numerous proofs which the Queen has received from the House of Lords of their loyalty to the Throne, and of their attachment to her person and family, leave Her Majesty no doubt of their readiness to concur in enabling Her Majesty to make a further provision for His Royal Highness.

Earl GRANVILLE gave notice that he would next day move that the message be taken into consideration.

Mr. BRUCE brought up a similar message in the Commons, and on behalf of Mr. Gladstone gave notice of a similar resolution.

OFFICERS' GRIEVANCES.

On Monday a Message was brought down from the Crown in answer to the recent address of the House of Lords relative to purchase in the army. The Message concluded with a statement that certain cases which have appeared to fall within the principle of the Army Regulation Act, though they were not formally included within its words, would be submitted in annual votes to the favourable consideration of Parliament, and that Her Majesty has also directed that the allegations contained in the memorials of the officers of the army should be carefully examined by a royal commission, in order to ascertain whether any of them fall within the principle of, and may be properly dealt with by, the same form of proceedings.

EAST AFRICAN SLAVE-TRADE.

On Monday, Lord STRATHEDEN called attention to the mission of Sir Bartle Frere, and moved a resolution declaring that recent events in East Africa render it desirable that the consular authority of Great Britain in the Portuguese dominion from Cape Delgado to Delagoa Bay should be re-established. Lord GRANVILLE observed that some time ago he announced that the objects of Sir Bartle Frere's mission had been successfully accomplished, with one exception, and that was the failure to conclude a treaty with the Sultan of Zanzibar; but since then the desired object had been effected by the exertions of Dr. Kirk. A great amount of valuable information had been collected by Sir Bartle Frere. That information was now under the consideration of the Government. He hoped that Lord Stratheden would trust the Government to do the best in their power to extinguish the slave-trade. Lord SALISBURY also appealed to Lord Stratheden to withdraw the motion, and, after some observations from Lord STRATHEDEN in reply, the motion was withdrawn.

THE LAST OF SUPPLY.

On Monday the Commons went into committee of supply, and the remaining votes in the Civil Service and Navy Estimates and several supplementary estimates were agreed to. On the vote for the new courts of justice, Mr. AYRTON, in reply to a number of questions, stated that the plans and specifications have at last been settled, that the contracts are on the point of being signed, and the work will be commenced. On the Post Office Vote, Mr. MONK fulfilled his intention of calling attention to the recent order regarding the transmission of stamps, &c., and Mr. MONSELL, after vindicating the motives of the order, announced that as much of it as relates to stamps and bank-notes will be withdrawn. On the same vote there was a long conversation, started by Mr. W. H. SMITH, on the grievances of the Post Office letter-carriers, especially those employed in the rural districts, and the vote for the consular service also led to a desultory discussion. In the supplementary estimates, a proposal to vote 8,500*l.* for a further embankment of the Thames was discussed with much animation. Mr. AYRTON, by whose department the estimate was laid on the table, protested that he knew nothing about it, and was in no way responsible for it, except as performing his duty to the Treasury. The CHANCELLOR of the EXCHEQUER explained that the object was to build offices beyond Victoria Tower, which would serve to screen the low property beyond and to accommodate royal commissions, and in the end the vote was agreed to. An estimate for increasing the pay of the Dublin police was canvassed for some time, but was ultimately carried by 124 to 71, and the vote of 3,711*l.* for purchasing a present of plate for the foreign members of the Geneva Court of Arbitration was challenged by Mr. C. BENTINCK on public grounds, but confirmed by the House on a division by 138 to 16. Two Supplementary Naval Estimates were proposed, one of 12,000*l.* for the scientific branch, the other of 15,000*l.* for increase of retired pay to certain classes of officers now on the active list. Mr. GOSCHEN took the opportunity of explaining his scheme of retirement, which was severely criticised by Sir J. HAY and Admiral ERSKINE. Admiral EGERTON, on the other hand, supported the scheme, and, on Sir John Hay taking a division, the vote was carried by 69 to 30. A vote for Greenwich Hospital and Schools concluded the business of supply for the year.

MISCELLANEOUS.

Mr. Liddell, replying to Mr. Norwood, said, on Friday, it was the intention of the royal commission on shipping to adjourn shortly, probably after two or three more sittings, and it was likewise their intention to issue a preliminary report, and to accompany that report by publication of the evidence taken up to the present.

Viscount Enfield, in reply to Mr. Whitwell, on Thursday, said that the new Commercial Treaty with France was signed at Paris on Wednesday. It renews the treaty of 1860, and, amongst other things, contains a "most favoured nation" clause.

Mr. Monsell, in reply to Mr. Macfie, stated that the new regulation with regard to the transmission of bank-notes and postage-stamps was intended to put a stop to the practice of sending them in ill-fastened covers, and to remove temptation out of the way of letter-carriers; but he undertook that the regulation should not be put in force until the subject had been discussed by the House.

On Monday, in answer to Mr. Callan, Lord Enfield said that though the Carlist bands appeared to have overrun the north of Spain, they had not yet attained to that position which made it necessary to consider the question of granting them belligerent rights.

The Indian Budget will be brought on to-morrow.

The Juries Bill has been withdrawn.

Relative to the Ashantee war, Mr. Bruce said on Monday that news had been received at the Colonial Office that the Ashantees had made no further advance since the severe check they had received, and that British reinforcements were expected immediately.

THE TWENTY-FIFTH CLAUSE.—The following members (100, including tellers) voted with Mr. Candlish to repeal the 25th section:—

Anderson, G.	Henderson, J.	Norwood, C. M.
Aytoun, R. S.	Herbert, Hon. A. E.	Onslow, G.
Baines, E.	Hodgson, K. D.	Otway, A. J.
Baker, R. B. W.	Holland, S.	Palmer, J. H.
Beaumont, H. F.	Holms, J.	Philips, R. N.
Beaumont, Major F.	Illingworth, A.	Playfair, L.
Bentall, E. H.	James, H.	Potter, E.
Brewer, Dr.	Johnston, A.	Price, W. E.
Brinckman, Captain	Kensington, Lord	Reed, C.
Brogden, A.	Kinnaird, Hn. A. F.	Roden, W. S.
Brown, A. H.	Lawrence, Sir J. C.	St. Aubyn, Sir J.
Carter, R. M.	Lawrence, W.	Samuelson, B.
Chadwick, D.	Lawson, Sir W.	Samuelson, H. B.
Cowen, Sir J.	Lea, T.	Sartoris, E. J.
Cowper, H. F.	Leatham, E. A.	Sheridan, H. B.
Cunliffe, Sir R. A.	Leeman, G.	Sherriff, A. C.
Dalrymple, D.	Leith, J. F.	Simon, Mr. Serjeant
Davies, R.	Lewis, J. D.	Stapleton, J.
Dent, J. D.	Locke, J.	Stuart, Col.
Dickinson, S. S.	Lubbock, Sir J.	Trevelyan, G. O.
Dillwyn, L. L.	Lusk, A.	Villiers, Rt. Hn. C.
Dixon, G.	M'Arthur, W.	Wedderburn, Sir D.
Eykyn, R	M'Clure, T.	Weguelin, T. M.
Fawcett, H.	M'Laren, D.	West, H. W.
Finnie, W.	Martin, P. W.	White, J.
Fitzmaurice, Lord	Melly, G.	Whitwell, J.
Fothergill, R.	Miall, E.	Williams, W.
Fowler, W.	Milbank, F. A.	Willyams, E. W. B.
Gilpin, C.	Miller, J.	Wingfield, Sir C.
Goldsmid, Sir F.	Mitchell, T. A.	Young, A. W.
Goldsmid, J.	Morgan, G. O.	
Gourley, E. T.	Morley, S.	TELLERS.
Graham, W.	Morrison, W.	Mr. Candlish.
Harcourt, W. G. G.	Mundella, A. J.	Mr. H. Richard.

The *Morning Post* regrets to state that on a further recent examination of the principal fresco paintings in the Houses of Parliament, it was ascertained that a similar process of disintegration to that detected a year or two ago in the painting by Mr. Maclise, R.A., of the meeting of Wellington and Blucher at Waterloo, was also apparent in the opposite picture, by the same artist, representing the Death of Nelson, and that traces of decay are also observable in the splendid work of Mr. Herbert, R.A., depicting Moses delivering the tables of the law to the Israelites.

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The Nonconformist.

WEDNESDAY, JULY 30, 1873.

SUMMARY.

THE French National Assembly has adjourned to Nov. 5, leaving as its representatives during the long vacation a permanent committee, which contains a much larger infusion of members of the Left than was at first proposed. The Chamber has separated in peace, after listening to a very reassuring message from President MacMahon, who has pledged himself that nothing will occur during the interim "to endanger the maintenance of public order," and who, in congratulating the Assembly on the approaching liberation of territory, does justice to the "successful negotiations" of his predecessor, M. Thiers. The Marshal wisely suggests that the "patriotic joy" of his countrymen at this event should be expressed with moderation, and not in "noisy manifestations" little suited to the occasion. Before separating the Assembly promptly reversed the injurious fiscal policy of M. Thiers. It has abolished from October next the surtax on foreign vessels, which has done no good to the mercantile marine of France, and has adopted without a division, and for four years, the treaties of commerce with England and Belgium which re-enact for the most part the provisions of the old treaties. Trade is very languid, and the revenue declining, owing partly to the meddling of M. Thiers with the natural course of commerce, and partly to the continuance of political uncertainties. But there is now hope of some revival of public confidence and industrial activity, if the Ultramontanes of France will consent to suspend their intrigues.

The news from Spain is a shade better. Not only does the Salmeron Ministry remain in power, but it is acting with remarkable vigour against the insurgent Intransigentes, whose movements apparently meet with little popular sympathy. They are strongest at Carthagena, where General Contreras calls himself "President and commander of the land and sea forces of the canton of Murcia," and has decreed the arrest of all the ministers in Madrid! But the insurgents are distrustful of their leader, and altogether discouraged. They have neither officers nor seamen to man the captured ships. Malaga, Cadiz, Seville, and Valencia remain in the hands of revolutionary juntas. The two latter cities are besieged by Government troops, and General Pavia has opened fire upon the Seville insurgents, and Valencia is threatened with bombardment. The Government have decided to call out 80,000 men of the reserve, and Marshal Serrano, Admiral Topete, and General Concha have, in the name of the Moderates, and without regard to party distinctions, offered their aid to the Salmeron Cabinet "in order to save order and liberty." Even amid this anarchy the Carlists make little progress, though there are frequent bulletins of "great victories."

A question of international interest has arisen in connection with the revolt of Carthagena. By orders of the German consul a German frigate captured the Vigilante, a small steamer manned by the insurgents, on its way to raise an insurrection at Almeira. Under ordinary circumstances, such an act would be a violation of international law, but the Cortes have declared the insurgent vessels "pirates," and they are therefore liable to seizure by any one on the high seas. It is understood that the Vigilante will be handed over by the German commander to the legal Government of Spain.

The prorogation of Parliament has been somewhat delayed by the royal message relative to the forthcoming marriage of the Duke of Edinburgh. That message was taken into consideration yesterday, when Mr. Gladstone rose almost from a bed of sickness to represent the Government on the occasion. His expressions of congratulation and approval of the match were cheered on both sides of the House. He proposed that 10,000 a-year should be added to Prince Alfred's present annuity of 15,000*l.*, and 6,000*l.* per annum settled on the Grand Duchess Marie, in the event of her becoming a widow. Mr. Holt raised the question whether her highness would conform to the Established Church, but the question was received with disapprobation, and the resolution was carried, Mr. P. A. Taylor announcing that he should oppose the second reading of the bill founded on it.

A good many bills still await consideration in both Houses. The Commons have still to deal with the Lords' amendments to the Judicature Bill, and the peers have now before them the Education Bill (read a second time last night) and the Endowed Schools Bill. The Juries Bill, which has occasioned much discussion, is withdrawn, and on Monday night or Tuesday morning, in the course of an hour or two, the keepers of the public purse voted the remaining estimates, some five or six millions, and cheered themselves when they had done with "supply." Notwithstanding the lateness of the season and the attractions of Goodwood, not less than 274 members were got together last night, if not to listen to long speeches, to take part in a serious division. Mr. Cross moved a vote of censure on the Post Office and the Treasury, in connection with the irregularities of Mr. Scudamore in using moneys which should have been transferred to the Consolidated Fund to new works and extensions in his department. This was met by an amendment expressing "regret," and urging that steps should be taken to prevent such an occurrence in future. There was a long debate, which very few people will venture to read; and then Sir John Lubbock's resolution, which is censure of the mildest kind, was carried by a majority of fifty. To-day the Appropriation Bill will probably be brought in; but Parliament has yet fully a week's work before it, which must be got through, albeit the thermometer may register a tropical heat.

BREAKING-UP AND GOING AWAY.

THE House of Commons has often been likened to a public school, and in no respect is the similarity more marked than in the pleasurable feelings excited in the minds of members by the near prospect of breaking-up day. It has now all but got through the work put before it, and we are afraid to think how truly the legislation of the last few days may be described, in the words of Mr. Disraeli, as "hurry-scurry and helter-skelter." Half the members have already taken their departure; the other half plod on day by day and night by night, with an inexpressible sense of weariness. By this day week, we trust, Parliament will be prorogued, and then, away from the heat, and dust, and toil, and vexation of law-making in July, to breathe the air, the pure air of the country, and recruit the jaded powers by a living communion with Nature.

The reflections which will follow the termination of the session will not be of the usual pleasing kind. We have to look back upon six months of "perpetual motion and no progress." In some respects, the representative House has receded from its proper position, and the old bad custom is gaining ground of adapting the policy of the Government to the level of the House of Lords. Its spirit is depressed; its ways are restless; its talk is interminable; and the fruit of its labours is such as none can contemplate with satisfaction. The country, we apprehend, will accept with gratitude no single measure which the session has produced, except the Judicature Bill, and even in the passing of that the Commons have, to a considerable extent, succumbed to the Lords. In finance no important gain has been won for economy of administration. The principle of religious equality, which, at the commencement of the present Parliament, was in the ascendant, has been deliberately set at nought. The departments, ever prone to overreach, have had their way. The great measure of the session, the bill for establishing an Irish University, broke down at an early stage of the session, and carried with it the Gladstone Government, only to return again to its former place, bereft of that influence without which it could accomplish no great good. The prospect of things is not much brighter than their present aspect. Changes must come, and changes of serious moment, but whether for the better or the worse few men could venture to foretell. It is under these conditions that Parliament is about to rise from its customary spell of labour, and its members to disperse themselves to the various quarters of the earth.

Well, "what can't be cured must be endured," or, as another old adage puts it, "it is useless to cry over spilt milk." There is some consolation in the thought that the first four sessions of the present Parliament were marked by brilliant achievements. Perhaps we ought not to be surprised that a single session in every five or six should be politically unproductive. Intense action is naturally followed by inaction. The sap which glorified the trees of summer and autumn retreats in winter to the nourishment of the roots. Legislation needs its resting time and fallow fields, and, spite of the most energetic statesmanship, will have them. It is in comparative stillness and repose that the germs of new life are formed. It is after a season of apathy that zeal flames forth afresh. The state of the political world just now calls for new combinations. It is not to be supposed, however, that these new combinations can be effected at a moment's notice. The process out of which they arise is a slow one, but they are none the less sure. We must have patience, and, above all, hope. The time is not far distant when the great principle which should govern national affairs no less than individual interests, namely, "to do unto others as we would that they should do unto us," will obtain mastery over the political world. Meanwhile, we have each of us in his own sphere to work on honestly in preparation for that result, to be "instant in season and out of season"; "to sow our seed beside all waters"; and to believe in that Providential agency which, by means beyond the scope of our foresight, brings good out of evil.

MR. GLADSTONE AND THE COUNTY FRANCHISE.

THE agricultural labourer is to be enfranchised. The declaration of Mr. Gladstone in favour of household suffrage in the counties is, as the *Spectator* calls it, a manifesto, or as the *Daily News* observes, the first item in the new programme of the Liberal party. The step is one which circumstances have rendered inevitable. So long as the basis of the county franchise was the forty-shilling freehold only—and that in boroughs was the ancient form of household or trading suffrage—there was something like an inherent distinction between the two. The one was founded on the actual possession of land, the other was enjoyed as the right of a borough burgess. But when the House of Lords broke down this distinction by forcing the Chandos clause into the Reform Act of 1832, and giving county votes to 50*l.* tenants at will, the question arose why a householder in a county might not be allowed to vote on the

same conditions as one in the town. During the whole of the agitation which resulted in the Reform Act of 1867 the lowering of the county franchise was always demanded, together with that in the boroughs. Mr. Locke King brought in a bill for this purpose with even more persistency than that with which other changes were advocated. In 1859 Lord Derby's Government stole a march on Mr. Locke King, and proposed a 10*l.* franchise in counties. In 1867 Mr. Disraeli proposed a 20*l.* county qualification, and the amount was eventually fixed at 12*l.* But nobody believed such a line to be permanent. There is no principle in it; there is no justification for it. In the discussions of 1866-7 we were repeatedly told from both sides of the House of Commons that all such figures necessarily constituted a sliding scale, and wherever we may try to rest we must some day go to the bottom and find firm footing in household suffrage. In the elections of 1868 everybody felt that this day was near. When once the old constitutional principle of household suffrage has been made the basis of the borough representation, it must inevitably become at length the strong and lasting foundation of our whole electoral system.

Household Suffrage in the counties is generally regarded as we have spoken of it, as the enfranchisement of the agricultural labourer. No doubt the workers in the fields constitute by far the largest of the classes who will thus be brought within the pale of the constitution, but they are not the only class. It must be remembered, too, that if the principle of disfranchising the actual recipients of poor relief be acted on, a very large number of the most shiftless of them will be still excluded from the ballot. But it is not the agricultural labourer only whom the 12*l.* franchise shuts out from the polls. In most little towns and country districts a 12*l.* house is as good as one of more than double its rent in town, and the vast majority of houses are under that line of value. In many cases the Dissenting minister of a village, the village schoolmaster, the clerks and shopmen in country factories and works, are all shut out. They form a more intelligent element of the population than even the smaller shopkeepers whom the franchise often includes. Household suffrage in the counties will bring them in to the manifest advantage of the counstituency. Another vastly larger class which will be included has lately reminded the public of its political existence. The Northumbrian and Durham miners have had huge meetings, which the London press has curiously ignored, for demanding manhood suffrage. In many other counties, in Lancashire and Yorkshire, in Leicestershire, Derbyshire, and Stafford, in Gloucester and Somerset, and Cornwall, as well as in the districts of South Wales, thousands of miners live outside borough boundaries. They have a right to ask why the accident of living in a borough should give one workman a vote while his colleague who lives outside has none. Indeed, the agricultural labourers can also ask this question with more force. There are some forty boroughs which have been made to look big enough for representation by the inclusion of large tracts of agricultural land. These have therefore more acres than inhabitants; and in these boroughs at this moment the labourers are enfranchised, and hold, probably, the balance of power. Thus household suffrage in the counties will not bring any actually new element into the constituency; it will only extend to the counties the elements we have already included in the boroughs. It will make the county constituencies more varied in their character, and more generally comprehensive of all the features of English life, than even those of the boroughs; and it may, in the long run, restore the rural political life of the nation to its ancient independence and vigour. The householder of the future will be what the freeholder was in the past.

The most important feature in this new point of the Government policy is in its relation to the great political awakening of the agricultural labourers. Hodge has heard glad tidings, and has lifted up his bent body and realised that he too is a man. He has heard of progress, and is resolved to enter upon the career of intelligent and self-respecting manhood. This change has been gradually brought about, not by the village school, but by the village chapel; not only by the newspaper, but by the Wesleyan and Baptist and Primitive Methodist preachers, who have gone out into the villages with glad tidings on their lips. The change has, however, fully taken place, and the agricultural labourer is a serf no longer. The possession of the franchise is the national and official recognition of his freedom. It will add the teaching of the ballot-box and of contact with public life to that which has already lifted him into the wider world. It will make his horizon, which has already broadened from his native valley to include all England in its sweep and touch the sea, as wide as the national life. There is, however, a danger, and Mr. Fawcett indicated it. We entirely agree with the member for Brighton as to the necessity which this change will bring of one yet further change. Our arbitrary borough boundaries will dissolve with household suffrage on each side of them, and our electoral divisions must be reconstructed with some view to the proportion of representation to population. But the danger is lest in doing this some hocus-pocus may be devised which will destroy the value of household suffrage. Much as we respect Mr. Fawcett, we believe that there is no more mischievous doctrine than that which he and the philosophical Radicals favour, of minority representation. It is nothing more nor less than a scheme for disfranchising majorities. It is taking back with one hand the franchise which is bestowed with the other. We earnestly hope that the Government will not heed these recommendations, and that the constituencies will beware of them. The old principle of the British Constitution is that the majority shall rule, and everything which tends to weaken that principle launches us on a sea of change which may drift us into any port except that of well-ordered and regulated self-Government.

THE EDUCATION AND ENDOWED SCHOOLS BILLS.

THESE two measures—the one for amending the Primary Education Act of 1870, the other for continuing the powers of the Endowed Schools Commission under revised instructions—have now passed the House of Commons, and await their fate in the hereditary Chamber. Having been framed to suit the peers, we may suppose that the peers will not materially alter them. Possibly, however, they may expunge such definite liberal provisions as still lurk in the clauses of these two bills, and it is more than possible that the Vice-President of the Council will accept their decisions, whatever they may be.

The first of these measures contains some administrative changes which experience has suggested, and to which no reasonable objection can be taken. It leaves the relations between the indigent classes and school boards untouched, but provides for the compulsory education of the children of all outdoor paupers through the machinery of boards of guardians. Undoubtedly a considerable portion of these juveniles ought to be driven in to school, and not a few people believe that this might have been done in 1870, without passing a pretentious Education Bill at all—a bill the result of which has been mainly to fill the denominational schools, though the larger portion of their funds have been obtained from national sources. But to return to the present bill. We do not deny that it will be an advantage to send these 300,000 pauper children—probably an exaggerated estimate of their number—to any school. In nine cases out of ten they will have to go to the Church school, and it is easy to imagine what would be the look of profound astonishment of the guardians should any such children or their parents plead a conscientious objection. But as the 25th clause is retained, the theoretic right of the merely "indigent" to have their fees paid in any school they may choose is preserved. There will be very few left to claim the payment of fees under this section—so few that several staunch Conservatives were willing to see this bone of contention entirely removed. Nevertheless, the Government adhered stoutly to the clause, and it was retained by a majority of 202 to 100; no less than 113 members of that majority being the regular opponents of the Government. We fail to see the justice of the high eulogium passed upon the Vice-President of Council by Mr. Baines for his policy in this matter. If it be worthy of all praise for a minister to disregard the wishes of a hundred of his Liberal supporters, and the mass of out-door opinion behind them, and fling himself into the arms of the Tories, not to promote the smooth working of the Act, but to retain an obnoxious provision the need for which is no longer felt, then Mr. Forster certainly deserved it.

But we have rather to do with the Government as a whole than with an individual member of it. Mr. Forster says he is ready to go forward, but that his colleagues are averse to further action. The present bill, by the powers given to boards of guardians, almost shuts the door to further progress. It will be difficult indeed at any future time to create school boards in rural parishes where the guardians are already employed in sending pauper children to denominational schools. What Scotland has got—universal compulsion and universal school boards—England must ask for in vain. Why? Simply because of the power of the parson and the squire in English parishes—a power always used against the Liberal party. But this is not the bitterest ingedient of the cup. The Government know as well as anyone that the most strenuous opponents of the Education Act of 1870 have been, not the Nonconformists, though their feelings were disregarded when it was passed, but the prelates and clergy of the Establishment. It is they who have striven to prevent the formation of school boards, they who have tried to impart to them where established a denominational tinge, they who have gone up and down the land to denounce any acceptance of school board offers by the managers of Church schools, and they who have done all that was possible to cripple the action of local boards in their attempts to carry out the Act. The mild and evidently reluctant protest of Mr. Morley on Friday night was only part of the truth. Yet it is to these same prelates and clergy who have openly tried to frustrate the Education Act, that a professedly Liberal Government have paid *every* deference and made *every* concession, while to those who wish gradually to evolve out of the present system an equitable scheme of national education, and who have begged hard that some consideration may be shown to Nonconformist rights in country districts where there is only the Church school, *nothing* whatever has been granted. Abject submission to the foes of the Education Act, and resolute antagonism to its friends who want to put it on a national basis—such is the suicidal and humiliating policy of a Ministry which on the eve of an election virtually claims the support of the latter against the former!

Of the Endowed Schools Bill as it has come from the Commons, little need be said. It was a faithful reflex of the report of the select committee which was framed in the same spirit as the new Education Bill. The clergy raised an outcry against some of the most liberal provisions of the former Act, and the Government have easily yielded to it. The Established Church is to retain exclusive possession of all schools founded before the Toleration Act, and the right of clergymen to be *ex-officio* school trustees is again recognised. In the one bill as in the other the claims of those who are outside the Church of England, are set aside and that by the aid of Tory votes. But the aggravating circumstance in connection with the Endowed Schools Bill is that equitable concessions are withdrawn after having been granted, simply out of fear of the House of Lords. The powers of the commissioners, which are to continue for four years, are very greatly restricted under the present bill, or, as the *Pall Mall Gazette* says, "the new lease granted to them really conveys exceedingly little." When the measure has been transformed into an Act we shall have more leisure to analyse its provisions. But apparently it has very nearly estopped the commissioners from preparing new schemes for the reform of all educational endowments which are in any way controlled by the Established Church.

HOW IT STRIKES A STRANGER.

House of Commons, Tuesday.

The third reading of the Education Act Amendment Bill was not a joyful ceremony. It was performed in a comparatively thin House between four and five o'clock on Friday. Mr. Candlish opened the proceedings with a most outspoken attack upon Mr. Forster for deserting the principles of his youth and carrying his bill by means of the support of the party opposite. Mr. Candlish has an incisive tongue, and it evidently wounded Mr. Forster somewhat, although he was sufficiently practised as a debater not to appear to be angry, but to assume the character of a person who has been misrepresented and calumniated; who offers the other cheek to the smiter, and "leaves the verdict to posterity." A very old device of rhetoric, but not much to be commended. Now that I try to remember, I am surprised to find that I cannot once call to mind having seen Mr. Forster in a passion From the time when he first accepted office under Lord Palmerston up to the present moment, he seems always to have preserved an equable indifference to all attacks. Good temper is certainly a jewel, provided only that it be a real *temper*, and not the absence of temper of any kind. Bearing this in mind, it would be much more satisfactory if Mr. Forster would occasionally reveal some human emotion, more particularly when he is attacked, and not cruelly leave his enemies in doubt whether they are not firing at a target rather than a man. Mr. Richard set himself to reply to Mr. Fawcett,

and this he did in a few well-chosen, well-prepared words, which were much applauded. One sentence of his struck me as peculiarly efficient, and it was a pity it was not reported.* He said that he supposed "there must be something particularly attractive in cheers from a political opponent, judging from the pains taken and sacrifices made to obtain them"; and the sarcasm is perfectly just. To Mr. Richard followed Mr. Baines, who is now rather an infrequent speaker. What he specially intended to say, I could hardly understand, as he is so indistinct of utterance; but he seemed to be rather disposed to think that there was a danger of extremes, and that he occupied a golden mean of toleration which both sides would do well to imitate. It was impossible not to deny the fervour of the utterances of the member for Leeds, although, perhaps, they wanted a little more rigidity and tended rather to effusiveness. After half a dozen words by Mr. Tom Collins, the Speaker put the question that the bill be now read a third time, and a few languid "Ayes," without any opposition, affirmed the reading. Then came the further question that the bill do now pass, which was answered with similar languor; and without a single hint of a demonstration of any kind, the bill left the House—the majority of the few members who were present rushing out into the lobby and leaving about half a dozen to go on with a Merchant Shipping Acts Amendment Bill.

Mr. Monsell is one of the most solemn of Irishmen. The formality of the ceremony with which he answers questions put to him, is something wonderful, and one imagines him even replying to his servants at home in a similar strain. It is easy to believe that when he is asked what he will have for dinner, he must perforce say, "In answer to your question I have to inform you," and that he declines to commit himself even to an assertion about the weather, unless he has had proper and Parliamentary notice that a meteorological inquiry is about to be made. Nevertheless, he cannot, with all his gravity, avoid Hibernian bulls. Mr. Anderson the other evening wanted to know whether some boys only sixteen years old were employed in the post-office at Glasgow, and Mr. Monsell affirmed that these boys had been employed in the post-office for fifty years or more!!

Some restriction will have to be placed upon the liberty of asking questions publicly in the House, or they will soon at their present rate of increase absorb all the time devoted to public business. On Thursday last there were about sixty, twenty of which or thereabouts were not upon the paper. Some of them were not even of parochial magnitude, but ought to have been addressed to a turncock or a beadle. A Cabinet Minister, for example, was going to be asked, but the question was postponed, why there was no water in a certain standpipe in one of the streets at the West end of London! To do the House justice, it did really groan when this particular interrogation was reached, although it endured all the others for exactly one hour and a half without flinching. Out of the whole list, not above half-a-dozen were of any public importance. One of those which were interesting was the inquiry made by Mr. Fawcett, about the sale of the land belonging to Greenwich Hospital. Like his master Mr. Mill, Mr. Fawcett has strong objections to parting with national land. He foresees its inevitable rise in value; he knows that it will merely go to enrich the already over-gorged landed proprietors; and furthermore he objects to selling land which we may one day wish we had retained for the purpose of testing the truth of new theories which are fast becoming something more than theories, and laying strong hold upon educated men. He therefore wanted Mr. Goschen to pledge himself to retain all that is left of Greenwich Hospital land until Parliament had had an opportunity of expressing its opinion upon the question of selling national and corporate land. It came out that the quantity of land already sold, or just about to be sold, which belonged to Greenwich was very large, about 13,000 or 14,000 acres—painfully large it might almost be said, for it is painful to think of such a noble property all undeveloped, no longer being ours but as having passed under the control of some big landowner as absolutely as his watch-chain. Mr. Goschen sniffed somewhat at what he no doubt considered as a craze of Mr. Fawcett, and seemed to think that his theory was hopelessly squashed by the single remark that Government departments had something else to do than than to attend to the management of estates. But this remark was far from being so squashingly decisive as Mr. Goschen imagined. Is he prepared to abolish the Office of Woods and Forests? Furthermore, the "management" of an estate duly leased means little or nothing beyond inserting proper conditions in the leases, and taking the rents; at any rate, nothing very superhuman. I for my part was delighted to see that Mr. Fawcett was not squashed, and that he jumped up with great vigour and promised us a motion on the subject at the earliest possible opportunity, when it is to be hoped that Her Majesty's Ministers will have something else at their command with which to meet their enemies than a mere phrase. Whether or not the people's land should be sold is not a matter, whatever Mr. Goschen may say, which is to be decided by Government clerks from a clerkly point of view, and it may happen, although it may give them a little less trouble to take their money in a lump sum from the Bank of England than to collect it in the shape of rents, that Parliament will decree that the Government departments shall not part with their heritage.

Last night was the beginning of the end. Goodwood was not without its effect, and the Conservative benches were nearly empty, not to be re-filled till next February. After another tremendous list of questions had been exhausted, the House—or rather the skeleton of a House—took upon itself the duty of passing the remainder of the votes in supply. The main subject of discussion interesting to the public was an appeal on behalf of the letter-carriers, Mr. Smith and a number of irresponsible members urging the claims of the men with great pertinacity, and Mr. Monsell resisting with characteristic feebleness. Upon the immediate question at issue I have nothing particular to say, except to observe upon the increasing pressure which is being put upon Ministers by the House of Commons for expenditure. Scarcely a day passes on which some application is not made, and by continual worry the object is at last achieved. Of course, while this goes on, all hope of economy must be abandoned. It is impossible almost not to desire the advent of the Tory party at least for a season, if for nothing else than that it may assume the responsibility of the enormous estimates which, if the temper of the House of Commons does not change, must be presented to the nation.

* We have given a correct report of Mr. Richard's speech elsewhere.

ELECTION INTELLIGENCE.

GREENWICH.—Six candidates were nominated yesterday for the vacant Parliamentary seat for Greenwich—namely, Sir John Bennett, Mr. Angerstein, and Dr. Baxter Langley, Liberals; Mr. R. Coningsby, Liberal Conservative; Mr. T. W. Boord, Conservative; and Mr. Pook, the solicitor. The polling takes place on Saturday.

DUNDEE.—It is understood that Mr. Edward Jenkins will now contest the seat. He has issued an address to the electors in which he states that he is a Liberal, and is prepared to give an earnest but independent support to any Liberal Government. On any narrow claims of local connection he does not rely, but on a citizenship which he holds to be wider, dearer, and more important than any local ties. A residence of some years in the colonies and the United States enabled him to bring to bear on public questions a personal experience of new and vigorous societies. In the past he had striven in his own way to impress upon his countrymen the superior importance of social over political reforms, and the chief object of his life had been and would be to take a humble part in the removal of abuses, the liberation of unjust restraints, and the elevation to higher dignity and independence of those who formed the mass of the the community. Although an advanced Liberal on some questions, he had no sympathy in the direction of Republicanism, holding it to be the truest Conservatism to recognise and abolish in time the evils of a society or of a constitution, as there was no greater incitement to revolution than the blind obstinacy of obstruction. As one who had advocated the cause of working men for a long time, he thought he might confidently appeal to them for their support, for he had been associated both with agricultural and artisan labourers in all their recent movements to better their condition. He is in favour of the total abolition of the Game Laws, the assimilation of the county and burgh franchises, and the repeal of the Criminal Law Amendment Act. He would cordially support Mr. Mundella's Factory Bill, and would vote for the repeal of the Contagious Diseases Acts. The great movement to suppress the evils arising from the abuse of intoxicating liquors had his sincere sympathy, and to any measure introduced with that object he would give his hearty support, in so far as it did not infringe on the principles of civil liberty. On Saturday night Mr. James Fitzjames Stephen, Q.C., addressed a meeting of the electors in the Kinnaird Hall. There were upwards of 2,000 persons present. Bailie Maxwell presided, and on the platform were a number of the leading citizens. Mr. Stephen, on rising to speak, was received with loud and prolonged cheering. After replying to certain personal strictures, and denying that he was the nominee of the Government, he alluded to the measures carried by the Gladstone Administration, and said they had a right to reap the harvest which they had sown, and seeing they had carried out such great measures they were worthy of being trusted to carry out reforms of a minor character. (Cheers.) Having stated that he would not vote for the Permissive Bill, that he would support Mr. Mundella's Factory Act, and that he would narrow the scope of the law of conspiracy, Mr. Stephen spoke of the Game Laws, saying that he would strike out hares and rabbits from the game list. To those who raised the question of rights in connection with the subject he said "For God's sake don't do anything of the kind," and for this reason—that if they did so, and made the rights of property odious, they would lead people to ask a great variety of questions on the subject which it would be a great calamity to ask, and which he for one had no liking to answer or discuss. (Cheers.) He was in favour of the law of the country being rendered more intelligible than at present, and in conclusion, speaking of the Indian Empire, he repudiated the assertions made regarding its government, describing it as just and merciful, and stating that the effect of it was to lay the seed of unlimited progress among the quarter of the human race. (Cheers.) At the close of his address Mr. Stephen had a great many questions put to him, and all of them he answered very frankly. Mr. Robert McKenzie moved that Mr. Stephen was a fit and proper person to represent the borough in Parliament. Mr. Macwatters moved that Mr. Jenkins was the proper person to represent the borough. On a show of hands the motion in favour of Mr. Stephen was carried by a large majority. The nomination is fixed for to-morrow, and the polling for the following Tuesday. Yesterday Mr. Stephen addressed an open-air meeting of working men, and notwithstanding heavy rain at the time, there was a considerable attendance. He stated that it was his decided determination to go to the poll. He had been told that the effect of that might be to get in Mr. Yeaman, the Conservative. He replied, "Very possibly it may, but I don't care."

EAST STAFFORDSHIRE.—A meeting of the Executive Council of the Licensed Victuallers' National Defence League was held in Birmingham on Thursday to consider the replies obtained from the two candidates for the representation of East Staffordshire to a series of seven questions which had been proposed to them in the interests of the trade. So little essential difference was to be found in the answers of the two candidates, that the council, after a brief discussion, resolved to abstain from declaring a preference for either, leaving the members of the trade to form their own opinions from the printed replies as to which of the two candidates should receive their support. Messrs. S. Allsopp and Sons have issued a circular to the beer retailers throughout the division soliciting support and influence for the Conservative interest "in the common interest of the trade." Mr. Bass, M.P., has addressed the following letter to a correspondent:—"It is with much regret, and not without surprise, I hear that you are using the influence of the Licensed Victuallers' Society to promote the return of a Tory to Parliament for this division of Staffordshire. If either of the candidates were opposed to the legitimate interests of the licensed victuallers our duty would be clear, and in self-defence we should not hesitate to do our utmost to defeat such a candidate, but I can conceive nothing more detrimental to the interests of the trade than to run a muck against the Liberal party without discrimination. Public opinion has been on your side while you have been defending your rights from unjust assaults; but it seems to me that public sympathy would no longer be with you were you to aim at becoming a mere political faction. Neither should we forget that many of the most prominent Liberal members have constantly shown themselves to be our earnest and constant friends."

SHAFTESBURY.—Mr. V. Fane Bennet Stanford, of Pythouse, has issued his address to the electors of Shaftesbury, in the Conservative interest. Mr. Danby Seymour is announced as the Liberal candidate.

SOUTH HANTS.—Mr. Francis Compton has accepted the invitation to come forward, with Lord Henry Scott, as the Conservative candidates for South Hants at the next election. The Liberals, it is stated, although desirous of increasing the Liberal representation in the division, are not anxious to provoke a contest, and will devote their efforts to secure the return of Mr. Cowper-Temple, one of the present members.

CARDIFF.—At the annual *fete* of the Cardiff Constitutional Association on Wednesday, Mr. H. S. Giffard, Q.C., who contested the borough in 1868, and was defeated by Colonel Stuart, announced his determination to contest the constituency in the Conservative interest at the forthcoming election.

THE TICHBORNE CASE.

In a brief summary published at the close of Friday's proceedings the *Times* says:—"Mr. Kenealy has now been speaking a week, but it is not possible at present to offer any analysis of the case he intends to open, or of the time which will be occupied in opening it. Beyond the general reflections on the conduct of the prosecution, from the first committal of the defendant, he has as yet said nothing as to the immense mass of evidence he has to meet. And, beyond the general statement

that he has 'hundreds of witnesses' to call—at least two hundred—he has said very little as to any specific case he has to present, or any evidence he has to adduce. He has stated, indeed, that he intends to call about fifty witnesses to prove that the defendant is not Arthur Orton; but he has stated nothing specific as to the Orton case, except that Arthur had no 'brown mark' on his side (as the defendant has), and that he was half-an-inch taller than the defendant, which he says he shall call two sergeants in the army to prove. As regards the Tichborne part of the case, he has stated that he is going to call Bogle, Biddulph, and Bulpitt; and he has intimated that Bogle and other witnesses will give evidence to disprove the tattoo case, which he declares he shall 'smash into a thousand fragments.' But beyond this he has as yet stated nothing either as to the way in which he proposes to meet the case for the prosecution, or as to any counter case he has to present on his part. He has hitherto dealt only either in general observations on the case, or in comments upon the letters, and the other written evidence in the case, especially Roger's pocket-book; and, so far as can at present be seen, his case is that Roger was vicious, sottish, and wretched, and that he was just such a character as would be likely to seduce his cousin, and then seek in the desert a refuge from remorse."

Monday opened with a discussion relative to a paragraph in the *Cosmopolitan*, in which the defendant was spoken of as "a scoundrel who has confessed himself guilty of perjury, theft, forgery, and seduction," and an appeal issued by Mr. Onslow, M.P., for funds, which the Lord Chief Justice spoke of as a direct attack on the prosecution and the trial now going on. Dr. Kenealy continued his address, and dwelt further on Roger's bad habits, making remarks and suggestions which were occasionally disputed by the judges.

Mr. Whalley, M.P., will shortly sail for America, to collect funds for the defence of the Claimant.

Epitome of News.

The Queen and the Royal Family attended Divine service at Osborne on Sunday morning. The Rev. George Connor, vicar of Newport, officiated.

Her Majesty's visit to Inverlochy Castle, Lord Abinger's seat, near Fort William, in the autumn, will extend over eight or ten days. It is expected that while there Her Majesty will follow the example of the Empress Eugenie and ascend Ben Nevis and pic-nic near the summit.

The Prince and Princess of Wales, accompanied by the Grand Duke and Grand Duchess Cesarewitch and Cesarevna, left Marlborough House on Monday for Goodwood House, on a visit to the Duke and Duchess of Richmond during the race week.

Mr. Disraeli has left town for Hughenden Manor.

It is stated that Mr. Adam will succeed Mr. Glyn as the principal Liberal Whip, and that Lord F. Cavendish will be appointed as his colleague.

Lord Shaftesbury and family are gone to Scotland.

Lord Westbury's funeral took place on Thursday at the Great Northern Cemetery, near Colney Hatch. The chief mourners were the Hon. Slingsby Bethell and the Hon. Walter Bethell, the second and third sons of the late peer.

The death is announced of Lord Wolverton, in the seventy-seventh year of his age. As Mr. George Carr Glyn, he represented the borough of Kendal in the House of Commons from 1847 to 1868. Early in 1869 he was called to the peerage. Lord Wolverton was the head of the firm of Glyn, Mills, and Co., the well-known banking firm. He is succeeded in the title by Mr. George Grenfell Glyn, the member for Shaftesbury, who has discharged the duties of Patronage Secretary to the Treasury in Mr. Gladstone's Administation.

In the probable event of Mr. Baron Martin's early resignation, the vacant judgeship will be offered, the *Pall Mall Gazette* believes, to the Right Hon. Mountague Bernard, D.C.L., of All Souls, Oxford.

During the past week the Prince of Wales has given a garden party at Chiswick, and a ball at Marlborough House, both fully attended.

There was not a single prisoner for trial at the Cork City Assizes on Thursday, and Baron Deasy got a pair of white gloves. The High Sheriff said this was the first maiden assizes recorded in the city's annals.

An omnibus in which a number of excursionists were being conveyed from Manchester to Lymm on Saturday broke down near Altrincham. An "Irish comedian," named Molloy, has died from the injuries he received, and other passengers were severely bruised.

On Saturday afternoon a testimonial to the Baroness Burdett-Coutts, from the East-end of London, was presented to her ladyship at her residence, Holly Lodge, Highgate. There were, it appeared, over 2,000 subscribers, and at the Baroness's request the testimonial took the form of a painting by Mr. Sydney Hodges, containing portraits of six members of the committee and their secretary.

The Lord Mayor laid on Saturday the foundation-stone of new baths for the inhabitants of Clapham and Brixton. The site is in Ferndale-road, in close proximity to the Brixton Station of the London, Chatham, and Dover Railway. There is to be a men's swimming-bath 150 feet by 60, and a ladies' swimming-bath 65 feet by 30, the entrances to the two being quite separate. There are also to be private warm baths, and a complete set of Turkish baths for both sexes.

A committee of the Good Templars Right Worthy Grand Lodge has recommended, in consequence of the reflections brought on the order by the use of tobacco, that no member be allowed to smoke while wearing his regalia, and that lodges should prohibit smoking both in their rooms and lobbies during their sittings. A resolution to this effect was adopted. Boston was selected as the place of meeting for next year.

No fewer than eight deaths from sunstroke are reported to have taken place in the North Riding of Yorkshire within the last few days, also two cases which have not proved fatal.

The Bank of England on Thursday reduced the official rate of discount from 4½ to 4 per cent. This is the twelfth alteration in the rate during the present year.

Lord Houghton will be the president of the Social Science Congress, which meets at Norwich on the 1st of October.

The *Lancet* states that no medical practitioner either in London or the provinces has reported a case of cholera.

It was reported recently that Dr. Eliza Walker had been appointed resident surgeon at the Bristol Hospital for Sick Women and Children. It is now officially announced that in consequence of this election of a female doctor the honorary medical and surgical staff have resigned their appointments.

It is stated that a Treasury circular has been issued to all the public departments forbidding, under penalty of dismissal, civil servants of the Crown from communicating official information within their cognisance to the press. The Lords of the Treasury have, at the same time, transmitted a form of declaration to be signed by the *employés* to the effect that they will observe the rule.

The Secretary of the National Agricultural Labourers' Union has announced that 10,000 men can obtain free passages to Queensland, the Queensland Legislature having voted 150,000*l.* for the purpose of introducing farm labourers and other classes of workmen and servants into that colony.

The members of the Bristol Republican Club have issued a manifesto, addressed to "The Republicans of England, Ireland, and Scotland, and the United Kingdom," protesting against the proposed Parliamentary grant to the Duke of Edinburgh on the occasion of his marriage.

After three trials, Sub-Inspector Montgomery was on Monday night found guilty of the Newtownstewart murder. On the verdict being announced the prisoner made a long statement, confessing the murder, and saying that he had been a drunken man for twelve months previously. He went on a visit to the residence of Mr. Bradshaw, his father-in-law. There he was drugged and poisoned until he became insane. He would not, he said, have injured anyone if he had not been mad. The judge sentenced him to be executed on the 26th of August. The prisoner appeared collected and calm.

George Watson, the man who was accused of falsely shouting out, "Death of Mr. Gladstone," and obtaining from Mr. Thomas Hawkins the sum of threepence for a *Globe* newspaper for the supposed intelligence of the Premier's death, was tried on Monday at the Middlesex Sessions, and having been found guilty, was sentenced to imprisonment with hard labour for one month.

Yesterday the Duke of Edinburgh returned to England from Hesse-Darmstadt.

Two cases of unquestionable Asiatic cholera occurred on Monday in a lodging-house in Queen-street, Tower-hill. The persons attacked had just landed from a ship which had come from Copenhagen, calling at Kiel and Hamburg, and no sickness had shown itself on board. One of the patients, a man, is in a fair way of recovery; the other, a child, died within seven hours of the first appearance of the symptoms.

FOREIGN MISCELLANY.

Switzerland is said to be in negotiation with Italy with a view to co-operation in the event of possible Ultramontane troubles.

It is stated that M. Thiers intends to spend a portion of the holidays with one of his friends in Scotland.

A conference of all the archbishops and bishops of France will be held at the beginning of September either at Nimes or Montpellier.

The Swiss National Council has rejected by 79 votes against 23 the three appeals which have been made against the sentence of banishment passed upon Monsignor Mermillod.

The weather has been very hot in New York. Although the heat had been "mitigated by heavy storms," the thermometer marked 100 degs. in the shade on Sunday.

The notorious Santa Cruz, according to the *Imparciale*, is on his way to Malta, through Marseilles, disguised, and accompanied by an Irishman, and with an English passport.

A monument has been unveiled in the University of Naples, bearing the inscription:—"To Pope Clement XIV., who by the bull of the 21st of July, 1773, dissolved the Society of the Jesuits, the University of Naples dedicates this monument."

THE TWO EMPERORS.—It is stated that the Archduke Albert is the bearer of an imperial letter to the Czar in Warsaw, announcing that the Emperor of Austria will visit St. Petersburg in the latter part of September. The Emperor's visit will also be extended to Moscow.

THE CHOLERA.—Helsingborg, in Sweden, is declared to be infected by cholera. Official advices from the Danube districts announce that cholera is decreasing.

GREAT FIRE AT BALTIMORE.—There has been a great fire in Baltimore. About a hundred buildings, including four churches, have been burnt; a high wind increasing the conflagration. The total loss is estimated at 600,000 dols.

END OF THE GERMAN OCCUPATION.—The French Government has been informed that the German troops evacuated Mezières and Charleville last night. The German staff is still at Nancy, but will shortly take its departure. The Germans will then have completely evacuated French territory with the exception of the district of Verdun.

THE KHIVA EXPEDITION.—We learn from St. Petersburg that the treaty of peace between Russia and Khiva stipulates that the latter is to pay the former an indemnity of two millions of roubles in instalments extending over seven years. The evacuation of the capital is to take place on Aug. 27. Schurahan and Kungrad are, however, to be occupied as guarantees uniil the indemnity is paid. It has been ascertained that the Amou Darya deviates in its course and flows in a more easterly direction than is laid down in the maps. The entire oasis of the Khiva Khanate is being topographically surveyed.

PRINCE BISMARCK AT HOME.—Prince Bismarck is now leading a truly idyllic life at Varzin, devoting himself chiefly to the improvement of his estate and the enlargement of his modest dwelling-house, which can hardly be called a "castle." Only members of the family are received; it is no resort for strangers, for there is but one inn in the village, which receives no lodgers, and where neither wine nor beer are to be had, but only highly diluted spirits. Some years ago English correspondents used to repair to Varzin, but the host of the inn cured them of the mania. The Chancellor receives only the most important documents for inspection.—*German paper*.

INTERDICTION OF PILGRIMAGES IN ITALY.—The Italian Government has prohibited all pilgrimages organised under orders from the Vatican. The avowed reason is the same as has caused the suppression of movements of troops—namely, the public health and the public order. Immediately after the first cases of cholera the Superior Counsel of Health convoked by the Home Minister hastened to recommend to the Government to put down all large gatherings of people, whatever the object, unless there was a necessity for them in the public service. The *Italie* says the prohibition of pilgrimages was absolutely necessary.

PAPAL CONSISTORY.—The Pope held a Consistory on the 25th, at which he appointed twenty-two bishops, five of whom are for Italian sees and five for the following bishoprics in France:—Aix, Chamber, Tarbes, Nevers, and Amiens. The others are nominated to the dioceses of Szathmar and Erlau, in Hungary; Waterford, Ireland; Adelaide, South Australia; Perth, Western Australia; Buenos Ayres and Guadeloupe, the remaining six being appointed *in partibus infidelium*. The Pope delivered an allocution, in which he referred to the law for the suppression of religious corporations in Rome, and declared it to be contrary to all natural and human rights. His Holiness recalled the censures which the Church has pronounced in similar cases, and finally recommended the cardinals to pray that God may soon put an end to the evils with which the Church is afflicted.

THE NEW ECCLESIASTICAL LAWS IN GERMANY.—According to the *North German Gazette* the lately promulgated laws relative to ecclesiastical affairs are now being put in force throughout the country. The authorities are especially instructed to see that the Catholic bishops carry out the provisions of the law respecting the training and appointment of the clergy, as the performance of the duties of office by priests whose appointment is not warranted by the laws would be null and void, and would necessarily lead to deplorable confusion in the affairs of those citizens who are their parishioners. Count Friedrich Honstein, a leader of the Bavarian Ultramontanists, has been sentenced at Munich to one year's penal servitude for what is now called in Bavaria "Spitzedering," *i.e.* opening a bank under clerical patronage, and living on the money of the depositors as long as it lasts. His associates, the tailor Knipper and the butcher Brod, were condemned to the same punishment.

THE SHAH OF PERSIA left Geneva on Friday on his way to Turin. He reached Modane in the afternoon, where he was received, in King Victor Emmanuel's name, by one of the royal aides-de-camp. The Shah reached Turin the same night. Next day the Shah received a visit from King Victor Emmanuel and the royal princes. The Shah afterwards returned these visits. In the evening His Majesty was entertained at a grand banquet in the Royal Palace. On Sunday afternoon the Shah arrived at Milan. His Majesty was received by Prince Humbert, the mayor, and the civil authorities. There were immense crowds in the streets as the Shah and his suite proceeded to the Royal Palace, where apartments had been prepared for them. On Monday His Majesty left for Vienna by the Brenner Pass. After visiting that city he will embark at Brindisi for the East. His Majesty has signed a commercial treaty with Switzerland, by which the treatment of the most favoured nation is secured to both Powers. The Shah has pre-

sented to King Victor Emmanuel and the Italian princes his portrait ornamented with diamonds.

THE DUKE OF EDINBURGH'S MARRIAGE.—The Baden correspondent of the *Times* writes:—"There is no doubt that the announcement of the royal betrothal has been most sympathetically received at St. Petersburg, both on account of the sincere interest felt in the amiable princess, and also as an earnest of good relations between the two countries to whom the affianced belong. Her Imperial Highness Princess Maria Alexandrovna is honorary colonel of the Yamburgh Regiment of Uhlans, and her photograph in the uniform of this gallant troop, czapka on head, with the white sultana gracefully hanging down, certainly makes her the most charming officer in the service of All the Russias. It is asserted that the marriage will be celebrated in January, and that Queen Victoria has held out hopes of honouring the ceremony with her presence. Her Majesty's arrival in the Russian capital would certainly be appreciated as one of the most gratifying events in the history of the court, and perhaps even of the country."

SAD TERMINATION TO AN ELOPEMENT.—We learn from the New York papers of a terrible calamity at Niagara. About the beginning of the month a young gentleman, accompanied by a young lady about eighteen, and a boy (her brother), arrived at Niagara Falls, and took apartments at the Royal British-American Hotel; and it was shortly pretty well known that an elopement had taken place, and that marriage was the object of the elder people's visit. Next day the young man, accompanied by his sweetheart, drove to Welland, where a marriage licence was procured. In their absence the landlord elicited from the boy, who was left behind, that he and his sister lived at Toronto, and the gentleman in the States, but that he some time ago lived at Toronto, where he made the acquaintance of the boy's sister. On the return of the couple from Welland, the three of them went out, and procured a boat in order to cross the river, this point being three miles from the cataract. After entering the craft, the gentleman, instead of rowing up the stream to the end of Grass Island, where it is even necessary to pull diagonally up the river, took quite an opposite direction, and in a short time the boat was seen in the throes of the current. On discovering their position, one of the gentlemen was so startled that he dropped one of his oars. The last seen of the unlucky occupants of the boat, who had gone out so full of hope, was shortly before the frail craft took the final leap, and at this time they were frantically clinging to each other in the bottom of the boat. The bodies had not been recovered at the date of the despatch of the papers.

OPENING OF A BOARD SCHOOL IN BETHNAL-GREEN.

On Monday a numerous company of ladies and gentlemen assembled to celebrate the opening of the new board school, Wilmot-street, Bethnal-green, by the Right Hon. W. E. Forster, M.P. The buildings are particularly handsome and commodious, and have cost 10,389*l*. In the same street are, on each side, rows of the model Waterlow buildings, for which the Industrial Dwellings Company is celebrated. Many members of the London School Board were present. After a preliminary statement had been made by Mr. Charles Reed, M.P.,

Mr. Forster, who was very cordially received, said that they had been talking about education for years, and now they began to see some result. In this school, and in others which the London Board were building and opening, they had something to look at. This was the largest building for a school that he thought he had ever seen; it would accommodate from 1,600 to 1,700 boys, girls, and infants, and he was delighted to find that so far as the boys and girls were concerned, they had given nine cubic feet of space for each child where only eight was demanded. He could bear testimony that the London School Board worked very hard, and they had hardly had fair treatment at the hands of many who had critised their work. It would be very unjust to measure their work by the proceedings of the weekly public meetings, where matters of practice and theory were very ably discussed, very much to the public advantage. Most of the members sat in committee upon an average three hours a day for three days in the week. Sometimes he heard people despairing about the future of the country, but when men were willing to give their time without any compensation for such objects as this we might surely be hopeful for England's future. (Applause.) Mr. Forster spoke in high terms of eulogium of the devotion of Lord Lawrence (who was absent to-day through indisposition) to this work, and proceeded to say that the difficulties connected with the education question which were so much discussed in and out of Parliament—though he did not underrate them—were not the chief difficulties. He would not further allude to those questions, because the more they were alluded to the bigger they looked, and it was best to ignore them as much as possible. That dreadful religious difficulty, for example, would disappear in proportion as they got practically to work. He felt sure that as they covered the country with the actual results of school board work, the less would be said about all these difficulties. The real difficulties were to get schools, and to get the children into them, and he congratulated the London Board upon having already arrived at so much success in that work. Already the board had, by the operation of their bye-laws, increased the attendance at school to the extent of 55,000. There was a fear on the part of some gentlemen that these board schools would be trenching on the work of the voluntary schools, and this had been the feeling in high places—in the House of Lords, for example, where a full examination had been made into the matter, and where, in his opinion, it had been triumphantly proved that the schools set up by the London Board were not taking away the children from the voluntary schools. With regard to the cost, the ratepayers should remember that it was spread over the whole of the metropolis, and that the rich squares of Belgravia and the banks of Lombard-street contributed to the schools for the poorer districts of the other parts of London. He had the authority of the clerk (Mr. Croad) for saying that the rate was never likely to amount to 3d. in the pound. The amount of accommodation sanctioned for London by the Education Department by no means met the full extent of the deficiency, and when the board had done all the work already sanctioned, there would still be a great deficiency. It might be said, "But remember the voluntary schools are not yet filled." But the answer was, "The School Board is filling them." (Hear, hear.) This 55,000 increase had very largely taken place in the voluntary schools. If there was any feeling between them he hoped it would be one of healthy rivalry as to which should prove the most efficient combatant against that ignorance which was one of our greatest dangers and one of our greatest misfortunes. (Applause.)

THE ANNUAL FETE OF THE NATIONAL TEMPERANCE LEAGUE.

On Tuesday last week the friends and supporters of the temperance movement held their annual meeting at the Crystal Palace. The grounds were open at nine o'clock, and presented an animated appearance as train after train from north and south, east and west discharged its living cargoes of temperance reformers, who had many of them shown their attachment to the cause by rising early in the morning, or by actually travelling all night long. The programme was an unusually extended one, and was scarcely got through by eight o'clock, when the closing performance of Mr. Boardman on the organ took place. As usual, the young predominated over the old; and as usual, while there were crowds who attended the meetings, or listened to the concert and joined in the varied temperance processions which were the order of the day, there were as many more who seemed to have come purposely to amuse themselves, and who did amuse themselves, as far as the intense heat would permit them, in their own way. All classes were represented—the upper and the lower sections of the society—reformed drunkards and the young juveniles of the Band of Hope, who are ignorant of all tasting knowledge of intoxicating drink in any form, and who believe in and are living illustrations of the value of cold water.

The proceedings were of a varied character. At eleven there was a conference, at which the chair was taken by Samuel Bowly, Esq., at which important papers were read. Major-General F. Eardley-Wilmot's paper dealt with temperance in the army and navy. The number of registered teetotallers in 160 regiments of the army is over 8,000, being an average of one in seventeen throughout the whole service. Of these upwards of 2,000 have received the League's card of honour for twelve months' faithful adherence to the pledge. Temperance societies have been formed in about sixty regiments and brigades. In the royal navy there are about 5,000 officers and men who have signed the pledge. Branches of the League have been formed on board forty-five ships, and members are serving on board seventy-four ships where branches do not yet exist. Temperance work had been cordially supported by a large number of officers in both services, and His Royal Highness the Field Marshal Commanding-in-Chief had granted permission to the League to supply temperance refreshments to the men who are to be engaged in the autumn manœuvres. The Rev. Dr. H. S. Paterson read a paper on "The Medical Profession and the Temperance Movement." Those who were acquainted with the belief and practice of the last generation of physicians would, he said, agree with him in thinking that, instead of being surprised that so many still defend the stimulant treatment, we ought to be most thankful that such a large majority of the most enlightened practitioners of the present day advocate so boldly and on such satisfactory grounds the non-stimulant treatment. He was persuaded that at this moment the whole current of medical thought, notwithstanding certain eddies and surges of opinion, was flowing in the direction of total abstinence. For a long time back medical men had been privately dealing with their patients on this subject. To some they had been preaching abstinence as the only remedy for maladies induced by their drinking habits. And to others they had been indicating the continuance of these drinking habits as the sustaining cause of the diseases under which they have been labouring. Even when they have not been disposed to agree with us in our general statements, they have not failed to aid our efforts by the special application of our principle in a multitude of individual cases. He believed that temperance men received from medical men very much efficient assistance, though it had been rendered privately rather than publicly. The Rev. G. W. Olver, B.A., Principal of the Wesleyan Training College, Battersea, read a paper, pointing out the relation of the temperance reform to philanthropic organisation in general, and to education in particular. Temperance cannot supply the place of education. Education must be fostered by the friends of temperance, both for the promotion of their work and for the conservation of results. But if temperance has need of education, education has no less need of temperance, and for the natural supply of children's fees, for securing the proper co-operation of well-ordered homes, and for the prevention of the havoc now wrought even amongst educated youth by intoxicating drink. Education alone has never yet sufficed to restrain intemperance. On all these grounds Mr. Olver called for an effective alliance between educational reformers and the Temperance League. The Rev. Thomas Rooke, M.A., Chaplain to St. George's Hospital, read a paper on the progress of the temperance movement in the United Kingdom, especially among the various sections of the Christian Church, showing how rapidly it had spread, considering all the opposition it naturally excited, and how it had outlived, or rather lived down, all the objections and apprehensions of divines, politicians, and physicians, so that even members of Government look to it for help in forming opinion on the licensing question. Medical men hail it as auxiliary to their treatment of disease, and from the leading ministers of all denominations, and from the Primate of the Church of England, in his own palace at Lambeth, utterances of approbation and encouragement have gone forth calling forth renewed effort, and enlisting the whole Church of Christ in a holy crusade against the tyrant evil of the day. Mr. William Hoyle's paper contained a large body of statistics relating to the extent, cost, and consequences of our national habit of taking intoxicating liquors. There were 186,096 houses where alcoholic liquors are sold, and the money spent on drink during the last seven years was 819,642,041*l*., or 27,851,071*l*. more than our entire national debt.

At one o'clock a great meeting was held in the central transept, of which the chairman was Samuel Plimsoll, Esq., M.P., who was received, as one can well imagine, with thunders of applause, and the speakers were Messrs. Knox, Russell, and Henry Varley. There were three concerts—two given by Mr. Frederic Smith, by 5,000 voices, and one in the opera theatre, by the Jubilee Singers. There was a Good Templars' meeting in the grounds, and there was, at a later hour, a Sons of Temperance meeting in the Rosery. Perhaps the speciality of this year's fête was the launch of the Good Templars' lifeboat. The idea of presenting a lifeboat to the Royal National Lifeboat Institution was originated by Bro. R. P. J. Simpson, District Deputy for West Cheshire, in August last. On the 21st of August, 1872, the Cheshire Convention endorsed the recommendation made in the "Ct. James's Crusaders" Lodge, No. 765, and in the *Templar* (the official organ of the Grand Lodge of England) for August 29th, the first appeal was made to the order. From week to week the appeal and the responses thereto have appeared in the *Templar*, and the result has been that the sum of 680*l*. has been raised, enough to purchase and fully equip the boat, and to provide a boathouse. The cost of the lifeboat and her equipment, including lifebelts for the crew, skids, and transporting carriage, is 480*l*. The average cost of the boathouse is 200*l*. The average annual expense of maintaining a lifeboat station is 50*l*. The lifeboats, in general measure thirty-three feet in length, with a breadth of eight feet, and weigh about fifty-three hundredweight. The boats, and all belonging to them, are kept in roomy and substantial boathouses, under lock and key, in charge of paid coxswains, under the general superintendence of local honorary committees.

Out-door recreations of all kinds were indulged, in, and at eight o'clock the proceedings were brought to a close by the special performance on the festival organ by Mr. J. G. Boardman. To allow of leisurely departure the palace was lighted up for promenade till ten p.m., and it was not till long after that hour that the majority of the patrons of the fête, weary and worn with a day's pleasurable excitement, had retired home. Especially was it hard work for the committee and their indefatigable secretary, Mr. Robert Rae.

THE OLDEST CLUB IN THE WORLD is claimed by Philadelphia—the "State in Schuylkill," which was instituted May 1st, 1732, and has kept up its organisation to the present day. It was started by twenty members of the Society of Friends, several of whom came to the New World with William Penn, who, preposterous as it may seem, organised the body for the purpose of conviviality and good-fellowship. Thomas Stretch was its first governor, and it used to have annual banquets, at which were served up rounds of beef, barbecued pig, sirloin-steaks, rabbits, squirrels, rockfish, catfish, perch, and fish-house punch; tobacco-pipes—for cigars were then unknown—being brought into play after the feast. In October, 1757, green-turtle soup was first eaten at a club-dinner, the cost of which was 7*l*. 11s. 8½d. For ninety years the club met at the fish-house—for all were anglers—on the estate of Friend William Warner, which covered ground now occupied by Fairmount Park. In 1822, the river at Fairmount was dammed, whereby rock and perch fishing was destroyed. The company then built the "Castle," near Rambo's Rock, where its meetings are held even unto this day.—*Christian Union.*

Literature.

MORISON ON MARK.*

When we reviewed Dr. Morison's "Commentary on St. Matthew's Gospel" we had little to do beyond pronouncing a brief eulogy on it. And we should now be content with pronouncing a similar eulogy on his "Commentary on St. Mark's Gospel," if readers were not apt to judge of the value of a work by the length at which it is reviewed rather than by the terms in which it is characterized.

We hold Dr. Morison's two volumes to be, on the whole, the two best, most thorough, most helpful commentaries on the Gospels that stand on our shelves, whether by English or German authors. And we are not now speaking, as in dealing with commentaries a reviewer must often speak, after a more or less careful examination of a few critical passages. We have worked with his Commentary on Matthew for many months, and have carefully studied his treatment of xx. out of its xxviii. chapters. In studying these xx. chapters we have freely used the best German and English commentaries on the same Scripture. And we have deliberately come to the conclusion, not only that Dr. Morison's work is by far the best of them all, but that, for all ordinary purposes of exposition, the reader who really studies what Morison has collected and written may safely dispense with all other aids.

Dr. Morison is, we believe, the founder of one of the smallest sects of Scotland; and the sects of Scotland are not distinguished either by any great breadth of view, or by a spirit tenderly and sensitively humane. But in Dr. Morison's work one of the most conspicuous features is its fine and broad humanity. Nothing human is alien to him. His tone is at once much more sincerely and deeply "catholic" than that of those who affect a sole right to that quality, and much more really broad than that of those who are known as the "Broad School." His learning and industry are marvellous, and still more marvellous is his skill in presenting "the long results" of his reading in a compendious and picturesque form. Not only has he studied the great commentaries, ancient and modern, on the Scripture he takes in hand; he has also studied the voluminous dissertations that have been written on single and often minute points of interpretation. He has digested what he has read; and is not content to state other men's views, but also gives both his own views and his reasons for forming them. He has the rare gift of common sense in singular perfection; and blows away the cobwebs of mere speculation with hearty puffs of humourous scorn. His style is racy and idiomatic—at times even to the verge of vulgarity, though he can hardly be said to pass the verge. And he has the spiritual insight and unaffected piety without which all other gifts of the commentator are nothing, less than nothing, and altogether vanity.

It is not often that we indulge in so unmixed a strain of eulogy (and therefore we assure our readers that we have no acquaintance with Dr. Morison save such as we have gained by reading two of his commentaries): but Dr. Morison appears, to us, to have, in rare combination and to a singular degree, the best qualities of an expositor of Scripture. If we have a regret about him, it is that he announces a commentary on the Epistle to the Galatians as "in preparation "for the press." Not that we doubt that the commentary will be a valuable one, but that we have already, in Dr. Lightfoot's "Notes and "Dissertations," a sufficient aid to the study of that epistle, while we have no such aid to the study of the gospels of St. Luke and St. John. We had hoped that Dr. Morison would have completed the task he has so ably begun, and have furnished us with that of which Biblical scholars deeply feel their need, a series of readable, as well as erudite, commentaries on all the Gospels. To those who are familiar with German, Meyer may, perhaps, be a sufficient guide; though Meyer is at times strangely narrow (as in his comment on St. Matthew, xix. 14) and at other times somewhat too broad or loose. But we doubt whether those who read only English can be content with any commentaries on the Gospels at their command. It is high time that this reproach to our English Biblical literature were removed, and we trust that Dr. Morison may yet be spared to remove it.

We cannot better commend this volume to our readers, or more fairly illustrate what we have said in its praise, than by giving them Dr. Morison's whole treatment of a difficult passage (Mark vii. 3), and by assuring them that all other difficulties are handled in the same liberal and satisfactory fashion. The whole verse reads, "For the Pharisees and all "the Jews, except they wash their hands *oft*, "eat not, holding the tradition of the elders"; and the difficulty lies in the word "*oft*." This is how Dr. Morison handles it:—

"The word translated *oft* (πυγμῇ) is one of *the crosses of the critics*, and has occasioned a very extraordinary amount of research and discussion. The ancients themselves, who lived comparatively near to the Evangelist's time, and were familiar with Greek as a spoken language, regarded the word as peculiar and debatable. Hence, in the old Latin versions—the 'Italic'—which preceded Jerome's Vulgate, it receives quite a variety of translations—(*pugillo, prius crebro, primo, momento, subinde*. The word literally means *with closed hand*, or *with the fist* (compare πύξ). But what the Evangelist could mean when he says *except they wash the hands 'with closed hand,'* looks perplexing enough. Had it been the case that there was satisfactory evidence, derivable from the Rabbinical writers, that the Jews were accustomed to close the operating hand when washing the other, so that the hand operated on was rubbed not with the palm, but with the knuckled part of its fellow—that part which washerwomen use when washing clothes—then there would never have been any dispute concerning the Evangelist's meaning. But there is no such evidence, although the whole extent of Rabbinical literature has been carefully ransacked. Some eminent critics, nevertheless, such as Beza, Fritzche, Meyer, Grimm, adhere to the idea that Mark must have meant that the washing was performed *with the fist*. The same opinion seems to have been entertained by Michaelis, who in his translation inserts a long paraphrase of the word (*wobey aber das Waschen für genug gehalten wird, wenn auch die Faust geballet ist*). Grotius had somewhat of the same notion, only he supposed that the meaning is that the fist was washed by the other hand (*manum in pugnum compositam manu altera lavabant*). This seems almost to reverse the picture of the process that is naturally suggested by the Evangelist's expression. Yet Calov approves of it. Lightfoot took an entirely different view of the phrase. He thought that the debatable word meant *to the wrist*. Hammond, Whitby, Wells, Bengel, took the same view. But (1) the word in itself does not mean *the wrist*, and (2) even though it did, the form in which it is employed could not mean *as far as the wrist*, or *up to the wrist*. Le Clerc saw this. Hence, in his Latin translation of Hammond, as well as in his French translation of the Gospel, he interpreted the word as meaning *by putting the fist into the water* (en mettant le poing dans l'eau),—an interpretation, however, that involves almost as large an amount of arbitrariness as is characteristic of the explication which he rejects. Theophylact exaggerates Lightfoot's notion, and interprets the word as meaning *up to the elbow* (ἀρχι τοῦ ἀγκῶνος), because, says he, the term does mean *the length from the elbow to the tips of the fingers*. Certainly the term is a measure of length, *from the elbow to the fingers*—(strictly, it would appear, *to the closed fingers*, see *Stephens's Thesaur. sub voc.*); but it is difficult to see how it could ever be the case that the Evangelist's expression could mean *up to the elbow*. Louis Cappel, however, took the same view (*Spicileg.* in loc.); and le Cene, Elsner, Beausobre-et-Lenfant. So did Mace; he translates *up to the elbows*. So does Godwin: he translates the whole phrase thus—*unless for a pigmy's length they wash the hands and arms*. But (1) the Greek word *pygme* does not mean *a pigmy*, and (2) there is nothing in the original text that corresponds to the appended expression *and arms*. Scaliger, Drusius, Camerou, and many others, take substantially the view of Theophylact, though under a peculiar phase derived from one of the petty precepts of the Rabbis regarding ceremonial purification. The Rabbis enjoined that a double washing of the hands should be attended to before eating. In the first of the two, *the hands were to be held upward that the polluted water might run off at the elbow*. In the second, which 'purified the water of the first washing,' the hands were to be held downward! (See Buxtorf's Lexicon Talm., p. 1335.) The critics named suppose that the Evangelist has reference to the elevation of the hands. The Evangelist's expression, however, remains as puzzling as ever, both (1) as regards the fact that it is *the fist*, or *closed hand*, that is spoken of, and (2) as regards the form of the phrase *'with' closed hand*. Wetstein—followed by Wakefield and Principal Campbell—takes an entirely different view. He supposes that the debatable word means *a handful* (of water). Hence Wakefield translates, *for the Pharisees and all the Jews never eat 'without throwing a handful of water over their hands.'* Principal Campbell translates correspondingly, *for the Pharisees, and indeed all the Jews, eat not until they have washed their hands 'by pouring a little water upon them.'* It is an ingenious cutting of the knot. But it is entirely unwarrantable. The debatable word does not mean *a handful*. The debatable expression—standing absolutely, as it does—cannot mean *a handful of water!* What, then, are we to make of the phrase? Our authorised translators have rendered the disputed word, *oft*. It was Wycliffe's rendering, and Tyndale's, and Coverdale's. It was the rendering of the Anglo-Saxon version (*gelomlice*), and of the Gothic (*ufta*). It was adopted, too, into the Geneva, and reproduced in the Rheims. It was Erasmus's rendering. More than all, it was the rendering of the Vulgate (*crebro*)—the fountain-head of the whole series of repetitions. Erasmus conjectured that the debatable word was a corruption, and that Mark must have used another word that signifies *frequently* (πυκνῶς aut πυκνά aut πυκνῇ). The translation, therefore, so far as Erasmus is concerned, is founded on a conjectural reading. And it is not unlikely that Jerome himself was just as completely puzzled as Erasmus; and hence the Vulgate version. It is a remarkable fact, however, that one of Erasmus's conjectural readings—the middle one—is actually found in the Sinaitic manuscript (ℵ), and thence it has actually been introduced into the Evangelist's text by Tischendorf, in the eighth edition of his New Testament. It is a marvellous deference to pay to the fine old manuscript. It is far too much, however. The writer of the manuscript had manifestly been puzzled by the term which he found in the text from which he copied, and, being unable to understand it, he assumed that it was a mistake, and corrected it accordingly. *If the debatable word was not in the Evangelist's autograph, it is inconceivable that any transcriber would ever have inserted it.* And when we dip into the matter a little further, we may easily see that the reading of the Sinaitic manuscript, if interpreted according to the rendering of the Vulgate (*oft*, not *much*), could never have been the original reading. There is not an atom of evidence that either the Jews in general, or the Pharisees in particular, or any peoples of persons or person, ever made it a matter of conscience, or a matter of practice, *to wash the hands frequently* before partaking of food. What then? There remains the interpretation of the Syriac-Peshito version. It renders the debatable word adverbially by a term which means *carefully* or *diligently*. It is the same term which is employed in its translation of Luke xv. 8. And, assuredly, if the debatable word can bear such an interpretation, all the exegetical exigencies of the case would seem to be met to a nicety. One should suppose that a perfunctory washing of the hands would not have satisfied the Pharisaic sticklers for fullness and thoroughness in all that was merely outward in religion. On the principles which led them 'to make broad their phylacteries, and to enlarge the borders of their garments' (Matt. xxiii. 5), they would be careful to give, in all ordinary circumstances, an ample lustration to their hands, however neglectful they might be of their hearts. But it is scarcely likely, notwithstanding their devotion to pettinesses, that they would insist on the cleansing being uniformly performed in one invariable way. It is not likely, at all events, that the whole people would be particular in insisting, or admitting, that, from among the many possible modes of cleansing the hands with water, only one single and singular way should be legitimate. And hence the generic idea of *diligently* or *carefully* seems to meet all the requirements of the case. It is true that the debatable word does not occur elsewhere with this adverbial acceptation. Hence the difficulty. But it is nevertheless, when intrinsically considered, quite a natural acceptation, which may readily enough have obtained a local or provincial currency, although it never found its way up into classical usage, or polite literary phraseology. Just as some people speak of doing a thing *with tooth and nail*, when they refer to an effort in which the eagerness of a vicious temper plays an important part; so people in other circles might be accustomed to speak of doing a thing *with the fist*, when the thing had to be done *energetically, vigorously*, and *effectively*, almost *pugilistically*, as it were; that is Arias Montanus's word (*pugilatim*). The washing was to be done as if hand were to contend with hand which should be cleanest. (Comp. *Suidas sub voce* πύξ.) Calvin gives, as one of his alternative translations, *à force*. Sharpe, in his translation, uses the admirable word *thoroughly*. Piscator, in his, has *diligently* (*fleissig*); Count Zinsendorf, *very carefully* (*sehr sorgfältig*). The great Isaac Casaubon contended for this interpretation of the debatable word (*Notæ* in loc). It had evidently been accepted too by Epiphanius in the fourth century (See his *Hæreses.*, XV.). It has also been accepted by many others, as by Petter for instance, and a-Lapide, among the older expositors, and by Kiuöl, Wordsworth, Alford, Rowlandson, among the more modern.

We heartily commend this commentary to all students of the Bible, and especially to ministers, as an invaluable aid to them in their expository work: and, indeed, those of them who can recognise the touch of a master-workman when they see it will now need no commendation of ours.

* *Mark's Memoirs of Jesus Christ. A Commentary on the Gospel according to Mark.* By JAMES MORISON, D.D. (London: Hamilton, Adams, and Co.)

"ROUSSEAU."*

Perhaps there is not, in the whole range of biography, a more stupendous puzzle than Jean Jacques Rousseau. He was the main originator of the ideas that dominated the French mind prior to the Great Revolution—a Titanic force on the side of social reconstruction in some sense overshadowing Voltaire's more practical influence; and yet he was a man of such patent weaknesses of character that he was not seldom thought to be silly. He had something of the whimsicality, the self-conscious exactingness and unconscious honesty and bravery of a child, mixed up with qualities so different as to seem absolutely incompatible with these. And it does not solve matters to say at one time that he was sentimental, and at another that he was calculating. He was both. But his calculations seemed so often to defy all common self-interest, as to almost claim before the end quite another name; and sometimes his egotism showed itself so near vanishing in exquisite tenderness and consideration for others, that you cannot, for the moment, think of him as the shy, solitary, irascible creature that the next page seems incontestably to prove him to have been. The truth is, as we conceive, that Rousseau was the victim of inherited disease. One portion of his brain lay under paralysis, and the other was the slave of his imagination. He is the most intensely interesting of writers, because the most personal, exposing to view quite frankly all his naughtinesses, and sometimes overpainting them, as children are so wont to do when moved, as they often are, to make confession. But never was a great writer less consistent, more contradictory or illogical. "Emilius" and "The Social Contract" and "The Confessions" are alike in this. He saw all things through a medium of sentiment, and never

* *Rousseau.* By JOHN MORLEY. (London: Chapman and Hall.)

properly distinguished, or tried to distinguish, the medium from the thing. He loved to brood, and hated to act, in anything like novel ways, and when he did so act was almost certain to be drawn into excess. He was suspicious, too, as all such natures are; and his dreams, the product of his brooding, were as real to him as the sternest outside facts. The line between the outward and inward life, which with most men is well defined, in his case had really no existence. He "lived without either "intellectual or spiritual direction, swayed by "a reminiscence, a passing mood, a personality "accidentally encountered, by anything except "permanent aim and fixed objects, and who "would at any time have surrendered the most "deliberately formed scheme of persistent "effort to the fascination of a cottage slumber-"ing in a bounteous landscape."

Hence his theory of nature and society. Man should recognise no such distinction as outer and inner; but unfold both in unison. Society has wronged the individual by arbitrary restraints, limiting him, and Rousseau's whole scheme was aimed at restoring the balance—so that the individual at least should develope to his full natural powers. Rousseau forgot that compensations everywhere appear; and that the very powers that enabled him to advocate his scheme so splendidly were the long-sustained results of such social action of a restrictive kind as he so mournfully deplored. One feature of his character is well worthy of notice, and that is, the simplicity of his tastes and his industry. The man who had sought so many kinds of sickly self-indulgences, who made poor Theresa drop his children one after another into the Foundling—never once looking upon them himself—remained tenderly faithful to her, even when she was lapsing from her allegiance to him; and at a time when he might have subsisted upon gifts from the great, he patiently copied his music day by day, and lived meanly. Indeed, one of the most characteristic things in these volumes is the manner in which he replies to an offer of certain bounties from the Great Frederick of Prussia:—

"'I have enough to live on for two or three years,' he said, 'but if I were dying of hunger, I would rather, in the present condition of your good prince, and not being of any service to him, go and eat grass and grub up roots, than accept a morsel of food from him.' Hume might well call this a phenomenon in the world of letters, and one very honourable for the person concerned; and we recognise its dignity the more when we contrast it with the baseness of Voltaire in drawing his pension from the King of Prussia, while Frederick was in the most urgent straits."

He could be industrious, but he must be free. Mr. Morley well writes:—

"It is one of the characteristics of times of national break-up not to be peremptory in exacting competence, and Rousseau gravely sat at the receipt of custom doing the day's duty with as little skill as liking. Before he had been long at his post, his official chief, going on a short journey, left him in charge of the chest, which happened at the moment to contain no very portentous amount. The disquiet with which the watchful custody of this moderate treasure harassed and afflicted Rousseau, not only persuaded him that nature had never designed him to be the guardian of money chests, but also threw him into a fit of very painful illness. The surgeons let him understand that within six months he would be in the pale kingdoms. The effect of such a hint on a man of his temper, and the train of reflections which it would be sure to set aflame, are to be foreseen by us who know Rousseau's fashion of dealing with the irksome."

And if Rousseau sometimes repels us by the manner in which he escapes from trouble, at other times we cannot but admire his simplicity, and the unflinching application of his own rules; as in this case:—

"He lived a harmless life during his three years' sojourn in the Val de Travers. As he could never endure what he calls the inactive chattering of the parlour, with people sitting in front of one another with folded hands, and nothing in motion except the tongue, he learnt the art of making lace, and used to carry his pillow about with him, and sat at his own door working, like the women of the village, and chatting with the passers-by. *He used to make presents of his work to young women about to marry, always on condition that they should suckle their children when they came to have them.* If a little whimsical, this was a harmless and respectable pastime. It is pleasanter to think of a philosopher finding diversion in weaving lace, than of noblemen making it the business of their lives to run after ribands."

There really is some ground therefore for this eloquent deliverance:—

"When we are most ready to fling up the book, and pronounce him all selfishness and sophistry, some trait is at hand to revive moral interest in him, and show him unlike common men, reverent of truth and human dignity. There is a slight anecdote of this kind connected with his visit to Fontainebleau. The day after the representation of his piece [the *Devin du Village*], he happened to be taking his breakfast in some public place. An officer entered and, proceeding to describe the performance of the previous day, told at great length all that had happened, depicted the composer with much minuteness, and gave a circumstantial account of his conversation. In this story, which was told with equal assurance and simplicity, there was not a word of truth, as was clear from the fact that the author of whom he spoke with such intimacy, sat unknown and unrecognised before his eyes. The effect on Rousseau was singular enough. 'The man was of a certain age; he had no coxcombical or swaggering air; his expression bespoke a man of merit, and his cross of St. Louis showed that he was an old officer. While he was retailing his untruths, I grew red in the face, and lowered my eyes. I sat on thorns. I tried to think of some means of believing him to have made a mistake in good faith. At length, trembling lest some one should recognise me and confront him, I hastened to finish my chocolate without saying a word; and, stooping down as I passed in front of him, I went out as fast as possible, while the people present discussed his tale. I perceived in the street that I was bathed in sweat; and I am sure that, if any one had recognised me and called me by name before I got out, they would have seen in me the shame and embarrassment of a culprit, simply from a feeling of the pain the poor man would have had to suffer if he had been discovered.' One who could feel thus vividly humiliated by the meanness of another, assuredly has in himself the wholesome salt of respect for the erectness of his fellow, as well as the rare sentiment that the compromise of integrity in one of them is as a stain on his own self-esteem, and a lowering of his own moral nature. There is more deep love of humanity in this man than in giving many alms, and it was not the less deep for being the product of impulse and sympathetic emotion, and not of a logical sorites."

This is a sort of exquisite consideration for others—amounting even to shame for them—which we have only found in such degree in one eminent Englishman, of a very different type indeed from Rousseau, yet who would not have read this anecdote unmoved, or without appreciation, little as he would have sympathised with or even tolerated very much in Jean Jacques. And as our previous notion of Rousseau had not led us to expect anything like this, we are accordingly all the more impressed by it.

Mr. Morley is sometimes very successful in analysing points of character:—

"So far from saying that his heart and intelligence belonged to two persons, we might have been quite sure, knowing his heart, that his intelligence must be exactly what he describes its process to have been. The slow-burning ecstasy in which he knew himself at his height, and was most conscious of fulness of life, was incompatible with the rapid and deliberate generation of ideas. The same soft passivity, the same receptiveness which made his emotions like the surface of a lake under sky and breeze, entered also into the working of his intellectual faculties; but it happens that in this region in the attainment of knowledge, truth, and definite thoughts, even receptiveness implies a distinct and active energy, and hence the very quality of temperament which left him free and eager for sensuous impressions, seemed to muffle his intelligence in a certain opaque and resisting medium of the undefinable kind that interposes between will and action in a dream. His rational part was fatally protected by a non-conducting envelope of sentiment, which intercepted clear ideas on their passage, and even cut off the direct and true impress of those objects and their relations which are the material of clear ideas. He was no doubt right in his avowal that objects generally made less impression on him than the recollection of them; that he could see nothing of what was before his eyes, and had only his intelligence where his memories were concerned; and that of all that was said or done in his presence, he felt and penetrated nothing. In other words, this is to say that his material of thought was not fact but image, and that when he plunged into reflection, he did not deal with the objects of reflection at first hand and in themselves, but only with the reminiscences of objects, which he had never approached in a spirit of deliberate and systematic observation, and with those reminiscences, moreover, suffused and saturated by the impalpable but most potent essences of a fermenting imagination. Instead of urgently seeking truth with the patient energy, the wariness, and the conscience, with the sharpened instruments, the systematic apparatus, and the minute feelers and tentacles of the genuine thinker and solid reasoner, he floated languidly on a summer-tide of sensation, and captured premises and conclusion in a succession of swoons. It would be a mistake to contend that no work has been done for the world on this method, and that truth only comes to those who chase her with logical forceps. But one should always try to discover how a teacher of men came by his ideas, whether by careful toil, or by easy bequest of generous phantasy."

And certainly there is some ground of truth in this paragraph:—

"The tendency to read Rousseau only in the Byronic sense is one of those foregone conclusions which are constantly tempting the critic to travel out of his record. He assuredly had a Byronic side, but he is just as often a Cowper done into splendid prose. His pictures are full of social animation and domestic order. . . . The 'New Heloïsa' ends by exalting respectability, and putting the spirit of insurrection to shame. Self-control, not revolt, is its last word. This is what separates Rousseau from Sénancour, Byron, and the rest. He consummates the triumph of will, while their reigning mood is grave or reckless protest against impotence of will, the little worth of common aims, the fretting triviality of common rules. Franklin and Cobbett might have gloried in the regularity of Madame de Wolmar's establishment."

The quiet moralising element, combined as it was with a very quick domestic sense, justifies so far the reference here to Cowper, though it might have been qualified by a single word. But no doubt some readers would feel surprised at the comparison.

Mr. Morley, in consistency with what we have said, has written a biography which is more a history of the inner than the outer man. But he never fails in sympathy of the true biographical cast, though he sometimes does in discrimination. He is too apt to show a partisan support of Rousseau's deism, and to bend it in a certain direction; and he is far too active to insinuate at every available point his own positivistic constructions. A great deal has been said about Mr. Morley's dislike to capital letters to certain nouns: all we can say is that, even topographically, it is ugly, and should not be encouraged. We have read the work with much admiration of the excellent style and patient methods of investigation evidenced throughout, in spite of the drawbacks we have named.

BRIEF NOTICES.

History of the Missions of the Free Church of Scotland in India and Africa. (Nelson and Sons.) The Free Church of Scotland was the outcome of renewed missionary life in the Scottish Church. The first distinct practical separation between Moderates and Evangelicals was when Carlyle of Inveresk and his friends vigorously opposed a proposal to send missionaries abroad in the year 1796. The missionary idea triumphed finally, with the result that in the next generation the most powerful minds were filled with the missionary impulse; and even after the Disruption the most influential minds that remained in the Scotch Establishment—the Macleods, for example—in this followed the strict Evangelical tradition. Dr. Duff—of whose career Sir Henry Durand said that his own was a mere flash in the pan in comparison to it—was the first Indian missionary who clearly perceived the real bearing of systematic education on the Indian mind in reference to Christianisation, and who applied his ideas with a vigour, a skill, and wisdom alike wonderful. It is of such men—for the influence of Duff distinctly founded a great school of Scotch missionaries, prominent among whom are Dr. Wilson and Dr. Murray Mitchell—that Mr. Hunter has undertaken to tell, and he does it with a quiet decision and skill for which he can hardly be too highly complimented. There is no rhetoric, no high-flown writing; everything has been honestly investigated, weighed, and is set down in a most workmanlike manner. The immense field of fact has been carefully traversed; the writer skilfully abstracting what is salient, and passing over unimportant details, relieving his narrative now and then by a description or picture of what he has himself been acquainted with or witnessed whilst he was a missionary in India. There is a modest thoroughness throughout which is very convincing. We cordially recommend Mr. Hunter's book to those interested in the history of missions, assured that they will be both instructed and interested by it. We regret that it is out of our power to devote more space to this work.

The Light of all Ages, by the Rev. GAVIN CARLYLE, M.A. (Strahan), is a series of thoughtful sermons in which the views of writers like Strauss and Renan are considered and refuted. Here and there we have touches of eloquence, but the thought sometimes is not so sustained as it might have been. The sermon on the "Messianic Prophecy" is to our mind the best in the volume, and the Preface is every way admirable in thought and style.

The Pilgrimage of the Tiber, from its Mouth to its Source. By WILLIAM DAVIES. (Sampson Low, and Co.) This is another description of the well-known ground. Mr. Davies is clear, orderly, and has a very serviceable style for this sort of work. He is seldom eloquent, but he communicates a great deal of information pleasantly. His pictures of Ostia and the region round are admirable. The volume is one of the handsomest we have seen for a long time, and the engravings—mostly from photographs, we presume—are really excellent. The little tail-piece at p. 210 gives as good an idea of the classic Soracte as anything we have seen.

The Education of Man, by A MEMBER of the NEW ZEALAND BAR (Griffin and Co.), has some interesting speculations on man's progress and destiny; but it comes before us too much in the shape of mere notes, and with too little attempt at literary form, to be quite successful. Some portions of it we have read with pleasure; others strike us as very crude and unsatisfactory.

A Companion to the Lectionary: being a Commentary on the Proper Lessons for the Sundays and Holidays. By the Rev. WILLIAM BENHAM, B.D., Vicar of Margate. (Macmillan.) Mr. Benham has clearly found a labour of love in annotating the Lectionary. He has read very carefully, and selected well—mostly, however, from the Broad-Church side—especially Mr. Maurice, Dean Stanley, and Professor Plumptre. The Lectionary itself still needs revision, and the use of the Apocrypha is confusing. Mr. Benham is pretty nearly exhaustive, and always careful. He has the faculty of finding analogous instances, and putting them effectively. This is one:—

"Many readers will remember the terrible paragraphs with which Mr. Carlyle's 'French Revolution' opens; first, the description by an eye-witness of the general grief and terror at the sickness of Lewis [it should be Louis] XV., in 1744 (whereby he gained the title of the "Well-Beloved"); and secondly, of the contrast thirty years afterwards. Then he lay again on a sick bed, and the only hope of his subjects was that he might die, and when his corpse was carried to the grave they looked on with jeering and laughter. The historian of these things makes no mention of King Solomon, but the parallel seems to us in many respects close. "Le Bien Aimé,' 'Jeddediah,' so they were named the

one and the other. And both forfeited the title and bartered their high gifts and their high position for the unrestrained indulgence of brutal and shameless sensuality. And further, the oppression of the poor which preceded the Revolution, was not, we may venture to opine, unlike the condition of the labourers under King Solomon.

To Church-people the book may be found of great use—as being the work of a scholar—and perhaps to some others also.

The Strength of my Life. By the author of "Light at Eventide." (Hatchards), is a series of large print readings for the sick and aged, very admirably selected and such as cannot fail to be warmly welcomed by the large class for whom it is intended. It is one more token of the care and attention directed to relieving the pain and privation of the old and helpless.

Petite (Seeley) is the story of a little adopted child told with considerable simplicity and grace by Mrs. Bray. There is great naturalness throughout, the characters are truthfully presented, and character is seldom over-strained. We should say it is a good book for its purpose—as a present to young girls.

Little Wavie (the Religious Tract Society) is also the story of a foundling—a little child rescued from shipwreck and taken by good people and cared for. The contrast of "Wavie" and Agatha is very well done, and throughout the tale is well written. The re-union of Colonel Buchanan and his child is very touching, indeed, in some points, perhaps, our sympathies are rather too much strained.

Sermons Preached in Manchester. By ALEXANDER MACLAREN. Third series. (Macmillan.) These are in every way remarkable productions. They show a clear, strong intellect, a ready faculty for striking illustration, and that strong antithetic manner of presentation which is almost a *sine qua non* in popular pulpit address. Another thing to be noticed is the completeness and exhaustiveness of the sermons, while yet they are very short. The "Hiding Place" and "Soldier Priests" we regard as very remarkable, and we hope our word may send many new readers to a book which richly deserves to be known wherever pulpit literature is welcomed.

Systematic Botany. By JOHN HUTTON BALFOUR, M.D., F.R.S.L., Professor of Botany in the University of Edinburgh. (Collins and Sons.) Professor Balfour's name is a guarantee for such a book as this. It is admirably done—thoroughly well laid out, and clear and simple in its manner. The diagrams are clear and very helpful. It is a good specimen of a good series, which already we have had occasion to recommend.

BOOKS RECEIVED.

The Unprofessional Vagabond	Sampson Low and Co.
Royal Readers, No. 6 . .	T. Nelson.
Light for the Dark Alleys .	Nisbet.
Dulce Domum	Strahan.
Lent Sermons in a Forty-one Years' Ministry . . .	J. Maclehose.
Maude Linden	E. Stock.
The Coming Man (2 Vols.) .	Strahan.
Dr. Willis's Pulpit Discourses .	Nisbet.
Scripture Light on the Soul's Destiny	Simpkin and Marshall.
The International Atlas . .	Collins.
Considerations for the Clergy .	Stock.
Echoes from Distant Footfalls	Hodder and Stoughton
Bunyan's Little Books. No. 4.	Blackie.
The Trustees' Guide . .	Stanford.

PERIODICALS AND PAMPHLETS. — The Bibliotheca Sacra; Medical Notes and Queries; Antiquary; Paper and Printing Trades' Journal; Iron; A Plea for Abolition of the Excise Duty on Spirits; The Present Position of the Education Question; The Prevention of Poverty, or Progressional Economy; The Agricultural Labourer, by a Farmer's Son; Phœbe, the Servant of the Church; The Church and State in Reference to the Education Question; Religious Tract Society's Serials; Victoria Magazine; Lifeboat; Sunshine; Golden Hours; Interpreter; Our Own Fireside; Day of Days; Home Words; Sunday-school Union Serials.

It is stated that Mr. John Stuart Mill's autobiography, to be published by Messrs. Longman, Green, and Co., is already in the printer's hands.

M. Littré, the great lexicographer and Academician, is reported to be very ill. He is suffering from a carbuncle on the chest.

Mr. Herbert Spencer's "Study of Sociology," will be completed in the October number of the *Contemporary Review*, and published as an entire work in November.

Lord Houghton is about to re-edit Keats's Life and Poems, for the Aldine series of Messrs. G. Bell and Sons.

Mr. G. A. Macfarren's new oratorio, "John the Baptist," will be produced at the Bristol Festival. Mr. Henry Smart's new cantata, "Jacob," will be executed for the first time at the Glasgow and Edinburgh meetings.

The *Daily News* is requested to state that Dr. Joule, LL.D., F.R.S., president-elect for the meeting of the British Association at Bradford in September next, has, in consequence of severe illness, been compelled to resign the presidency, and that the council of the association, in the exercise of the powers vested in them, have designated Dr. Williamson, F.R.S., F.C.S., of University College, as president in the place of Dr. Joule.

Sir George Jessel, the Solicitor-General, has, it is stated, accepted the Mastership of the Rolls, which has been vacant since the resignation of Lord Romilly.

THE POLICE—MISDEMEANOURS AND INTEMPERANCE.

Mr. William Tallack has published a second letter in the *Globe*, in which he records opinions relative to intemperance collected from a number of inquiries and observations at the London police-stations. He writes:—

In a recent letter in the columns of the *Globe*, describing a series of visits to the police-stations of the metropolis, I mentioned that most of the inspectors stated that from one-half to nine-tenths of the offences leading to arrests by the police were the result of drunkenness. Our own observations confirmed this. Nearly all the cases we saw were of this description. Thus at one station the only occupants were several drunken persons lying on the cell floors. At another were men on the benches partially recovered from their stupor, and exclaiming, "Here, I say, governor, what 'ee put me here for? Let me out. I say, governor, let me out." Or again, "All right, master; I'm all right. But I haven't done anything wrong yet." These protestations of innocence meeting no response, the men began kicking violently at their cell doors. Then another door in a yard opened, and several policemen entered, dragging in a wretched woman, apparently about thirty years of age, struggling and screaming—"Oh, my boy, my boy, my poor boy; he's got nowhere to go to." She had been arrested for some noisy conduct whilst under the influence of drink. Her son, a boy of eight years, followed his mother to the station, crying and clinging to her, the mother kissing and hugging him, and shrieking at the prospect of being separated from him. The inspector said the child would be taken to the workhouse in case of no other abode being found for him. Leaving this painful scene, we found a well-dressed man accusing a brazen-faced prostitute of having robbed him (whilst drunk) of a gold watch. At another station several riotous young men, well dressed, but excited with drink, were locked up, shouting and laughing. And so on, at almost every station—too free indulgence in liquor was the cause of most of the arrests. But we were informed that this large class of offenders almost universally asserted their sobriety.

It has been charged against the construction of the police cells that their insufficient ventilation, or over-crowding, often produces in the prisoners a feeling of stupor, disqualifying them from defending themselves when brought before the magistrates. But after careful inquiry, there appears to be little, if any, ground for this allegation. The ventilation is well attended to; indeed, the inmates sometimes complain that their cells are too airy for their comfort in winter. The stupor and depression often noticed when prisoners are brought up from the cells, are occasioned mainly by the reaction of previous intoxication, or from a sense of shame, or both together. A heavy drinking bout will often render a man more or less stupid for a week afterwards.

The six City stations are not only distinguished from the Metropolitan ones by being well lighted by day and night, but also by a different practice in regard to the treatment of persons arrested for drunkenness. In the latter these are duly brought before a magistrate for further punishment, but in the City they are in general merely locked up for six hours or so until sobered, and then discharged. So far as mere punishment is concerned, this plan appears to answer as well as the other. And here it may be remarked that there are several "customs" peculiar to the civic administration of the City portion of the metropolis which indicate a most praiseworthy intelligence and humanity in many of the by-gone framers of the constitution of the fine old Corporation of London. For example, few persons are aware of the City "Custom of Apprentices," a regulation still extant, whereby apprentices, on the commission of misdemeanours, are not necessarily subjected, as often elsewhere, to public exposure and punishment likely to involve utter ruin, it may be; but are, on complaint, first remonstrated with and counselled by the City Chamberlain, and failing this, privately imprisoned by him in the "Bridewell" for a few days or weeks. By this sheltered course, many an erring youth has been saved from ruin; some such have subsequently become aldermen or Lord Mayors. By this custom, also, a wholesome oversight is often exercised in reference to the masters of apprentices in the City. It is an observance in full accord with the philanthropy and liberality which have for centuries so honourably characterised the corporation of London.

In remembrance of the truth that "prevention is better than cure," the writer put the question to most of the police inspectors—"What, in your view, are the most practicable means of diminishing all this drunkenness which chiefly fills your cells?" Whilst confessing the difficulty of a reply, there was a general agreement of opinion that the evil mainly arises from undue facilities for "soaking" and prolonged "boozing" at taverns, as distinguished from the use of liquors for ordinary refreshment, or as beverages at meals. There are many persons who will continue drinking in taverns as long as they are open, whether till midnight or later. Many of this class, too, persist in drinking on empty stomachs. In fact, they drink their appetites away, and, in many cases, spend all their earnings in this manner, scarcely eating at all, or providing their families with anything to eat. Hence a large amount of excitement, vice, and crime ensues. Hence, also, many of the police think that, in proportion as the hours of tavern business can be restricted to reasonable times for *bonâ fide* refreshment, drunkenness will be diminished. Many of the inspectors consider that great advantage would arise from closing public-houses another hour earlier at night, and still earlier on Sundays; also that more restrictions on prolonged "drinking on the premises" might be imposed with advantage. These were the chief practicable suggestions elicited.

It was stated that whilst at some stations the new Licensing Act has not produced a diminution of drunkenness, yet at others there had been a great decrease in consequence, and that, generally speaking, the streets had become quieter and more orderly at an earlier hour of the night.

The remark was made by some of the officers that, although legislation might remove some of the inducements to intemperance, the chief remedies must be of a sanitary, social, moral, and religious nature. Thousands of the poor have no society, no parlours, no clubs, no parties, but at warm and lighted taverns, or in music and drinking halls. Thousands are glad of any change from squalid, unhealthy dwellings and tenements. "Why, for sixpence," exclaimed a man, "I and my wife can save four or five hours' fire and candle by going to a music-hall." At some of these halls the visitors are absolutely pestered by the waiters urging them to drink. "Give your orders; what will you drink? what more will you drink?" and so on, all the evening. Hence, every influence that helps the millions to that single fundamental necessity—a decent, comfortable home—goes far to lessen intemperance. The clergyman, pastor, or private individual who visits the solitary poor, or organises for them holidays, and meetings, and schools for their children; the man who contrives means to lessen the separation of social classes; and, by no means least, the house-owner who provides decent dwellings and good drains—all these are necessary and effectual restrainers of drunkenness. The remarkable movement recently introduced into this country from America, called "Good Templarism," which is so rapidly spreading, appears to derive its influence mainly from its efforts of a social, and also individualising, nature. It not merely preaches, "Be good, be sober," but tries to help the lonely and tempted to happier and better lives, by constant visitation, encouragement, and "looking up." And, according to the experience of many, or most, of the London police officials, it would appear that to the various similar moral and sanitary influences we must mainly look for the increase of sobriety.

Miscellaneous.

THE GILCHRIST SCHOLARSHIP of £50 per annum, tenable for three years, has been obtained by J. S. Downes, of Amersham Hall School. This scholarship has now been open to competition nine times, and has been gained on *seven* of these occasions by Amersham Hall boys.

NEWSPAPERS AND THE POST.—In his last annual report the Postmaster-General makes the surprising announcement that during the year 600,000 newspapers had required to be detained for insufficient postage, and that 100,000 had been reposted after the lapse of eight days from publication.

"TIME TABLES" AND LITERATURE.—The Official Guide of the Chicago and Alton Railroad is not only a local Bradshaw, but a "monthly reprint." To the customary time-tables are added, from month to month, large portions of the work of some great author; and these portions are so printed that they may be easily detached from the more commercial matter and rebound for the library.

MR. BRIGHT AND THE CROWN PRIVATE ESTATES BILL.—Mr. John Bright, in reply to a letter from Mr. Charles Cattell, of Birmingham, inquiring the right hon. gentleman's opinion about the Crown Private Estates Bill, says he does not think the bill open to the objection urged by Mr. Cattell, that it is likely to interfere with a freedom of election by enabling the Sovereign to acquire landed estates purchased with moneys voted for public service. They had household suffrage and a free vote taken by the ballot, by which the will of the people would always be expressed.

CRIME IN WALES.—At the Anglesey Assizes, on Friday, there were no prisoners for trial, this being the second successive maiden summer assize for the county. In the course of his charge to the grand jury, Justice Keating remarked upon the singular immunity of the Principality from crime. This was the fourth Welsh county in which he had opened the commission, and in all four he had found only two prisoners for trial, whose offences were so slight that justice had been met by a punishment of fourteen days' imprisonment in each case.

FATHER O'KEEFFE AND THE IRISH NATIONAL BOARD.—Mr. O'Keeffe publishes a letter which he has addressed to the National Education Commissioners, in which he says he has been given to understand that, owing to certain changes made in their rules, they no longer consider it their duty to ignore him as manager of the five schools erased from their roll, and that on his satisfying them that he is a fit person to exercise the trust, they will recognise him in that capacity. He then proceeds to state what he considers his qualifications, and adds that, though his bishop has made certain charges against him, he will undertake, provided certain papers are furnished to him, to prove in a court of justice that he has been foully libelled. The letter was to come on for consideration at the meeting of the board yesterday.

THE COMMON SERJEANT ON THE DECREASE OF CRIME.—A remarkable testimony to the effect of evangelistic agencies on the lower masses of the London population was borne by Sir Thomas Chambers, M.P., at a City Mission Garden Meeting, held on Saturday by Mr. and Mrs. Ridley, Ivy Lodge, Kensington. Foremost he reckoned the Sunday-schools, with their thousands of teachers voluntarily devoting to the ignorant their only leisure day, and next to them the City missionaries. If, he said, these agencies were to be withdrawn for a short time, crime would gain such a head that London would not be inhabitable. From his large judicial experience he could testify to the very great decrease of crime during the last ten or twelve years. Among juveniles the reduction amounted to from fifty to seventy per cent., a result mainly attributable to the ragged-schools. The other speakers on the occasion were Mr. Ridley (the host), Captain Lowe, the Revs. Messrs. Roberts and Handcock, General Alexander, Mr. Sawell, and Dr. Gladstone. One of the striking points brought out was the

extent to which overcrowding, and its accompanying degradations, prevail in the very midst of the wealthy western and suburban districts, making city mission work as much a necessity there as in the East-end and centre of London. The immediate object of the meeting was to strengthen the organisation in Kensington, Fulham, and Hammersmith. Several of the missionaries were present, and mingled with the general visitors to give information.—*Record.*

Middle-class Schools.—The prizes to the pupils attending the Middle-class Schools in Cowper-street, City-road, were distributed on Thursday, and the occasion was further signalised by the opening of a new hall, which the growing requirements of the institution have rendered necessary. Lord Russell kindly agreed to preside, and his lordship witnessed the boys, who numbered 1,100, go through a variety of drill exercises, which were creditably performed. The noble earl afterwards proceeded to the new hall, which was beautifully decorated, and his declaration that the building was formally opened was received with loud cheers. The Dean of Westminster, who was accompanied by Lady Augusta Stanley, then delivered a brief address to the boys, after which the prizes were distributed by Countess Russell. At the conclusion of the ceremony, Earl Russell congratulated the pupils on their proficiency, and expressed a hope that by the liberality of friends the schools would continue to flourish for many years.

Metropolitan Hospital Sunday Fund.—A meeting of the council of this fund was held at the Mansion House on Thursday, for the purpose of making a distribution of the money collected. The total sum collected was, it was stated, 27,403*l.*, of which 24,571*l.* had been allotted to hospitals, 967*l.* to dispensaries, and 881*l.* to convalescent homes and kindred institutions. A small balance was thus left in hand for any incidental expenses connected with the distribution of the fund. The Lord Mayor said that the committee had been very materially influenced in their decision in reference to the various hospitals by the proportion which the management expenses bore to the general expenses. They had likewise been influenced by the amount expended in each year in comparison with the amount received. Another point had not been lost sight of—namely, the proportion of the income arising in each case from contributions during the year as compared with that arising from dividends or interest on realised property. In dealing with the accounts submitted by the several hospitals the committee had experienced great difficulty in consequence of the varied form and manner of making up those accounts. The committee had felt themselves justified in this the first year of the hospital collection in overlooking some defects in management which were apparent in the accounts, but were probably open to explanation. They trusted, however, as they would have more time in future years, to be able to gather more correct information than on the present occasion. Dr. Glover, the Rev. Canon Miller, the Rev. Dr. Allon, and other members of the council, complained of the small sum allotted to the dispensaries, but in the end the report was adopted, and it was left for the council which is to be elected in October to select a day for the Hospital Sunday of next year.

Father Ignatius Again.—It will be remembered that this personage got himself into trouble on Tuesday, in the Court of Chancery, through having admitted a boy named Todd into his "monastery" at Llanthony, and afterwards neglected to obey an order of the Court to produce the youth. On Friday the case was called again, when Father Ignatius, dressed as a monk, appeared in court with the boy, and apologised for his previous conduct, which he said arose from a mistake on the part of the monk who received the order of the court. Vice-Chancellor Malins: You have caused a great deal of trouble and anxiety to the parties. You received a letter from a respectable solicitor, informing you that the boy had been made a ward of court for the purpose of having him restored to his father's house. It was your duty to have believed the solicitor rather than the boy in such a case. You must pay all the costs that have been incurred. Father Ignatius said he had administered monastic oaths to the youth. The Vice-Chancellor severely rebuked Father Ignatius for administering such oaths to the boy without consulting his father, after the receipt of a letter from the solicitor. Father Ignatius: Are there not innumerable parents who take their children from religion and from God? I allowed the youth to give what he could give—namely, himself—to God's service. Jesus Christ has said—— The Vice-Chancellor:—If everybody were to take monastic vows, what would become of the world? (Loud laughter.) After some further conversation, an order was made that Father Ignatius should not attempt by word or by letter to induce the youth to re-enter the establishment. The Vice-Chancellor warned Father Ignatius that he would be sent to prison if he infringed that order. Mr. Cotton said he would not press for costs. The Vice-Chancellor had separate interviews with the youth and his father before the case ended.

A Hippopotamus Fight.—Mr. Frank Buckland, having had the good fortune to be present on the occasion of the introduction of the little hippopotamus, Guy Fawkes, who is now eight months old, to his disagreeable old father, Obesh, writes as follows to *Land and Water*:—"Obesh was quietly munching his breakfast of grass in the outside den, when at a given signal the portcullis of the mother's den was gradually raised, and the two heads appeared, gazing out with a most comical expression. Seeing his wife, the old man left off munching his grass, grinned a ghastly grin, and he loudly trumpeted 'Umph,' 'Umph,' 'Umph.' Little Guy Fawkes then came forward from behind his mother, with the action and stiffness of a pointer when he has discovered a covey of birds; gradually and slowly he went up to his father, and their outstretched noses were just touching when the old woman sounded the signal for war, and rushing past the young one, fairly challenged her lord and master to single combat. He instantly retreated a step or two, and his wife began to pretend to munch at the grass, keeping her eyes always fixed spitefully upon him. Just at this moment the sun shone out, and I was enabled to see most distinctly the remarkable phenomenon of the 'blood-sweat' of these gigantic animals when excited. The usual pale chocolate colour of the skin of the husband and wife became densely covered with spots that looked like thin red gum, and when the male turned his head I could see that these spots were globular; they glistened like dew on a cabbage, and stood high upon the skin like bloodstained diamonds. After gazing at each other for about a minute, old Dil—for that is the female's name—made a savage rush at her husband, and simultaneously both animals reared right up on their hind legs, like bulldogs fighting. They gaped wide their gigantic mouths, and bit, and struck, and lunged at each other savagely, while the grass fell out of their great coal-scuttle mouths on to the battle-field. For a second or two these two gigantic animals closed together, and swayed to and fro like Cornish wrestlers. When they settled on their four legs again, the old woman followed up her advantage by giving her husband a tremendous push, 'well hit,' with her head; and, while the cowardly old fellow sneaked backwards into his pond, his wife trumpeted a triumphant signal of victory from the bank. All this time little Guy kept well in the rear of his mother, occasionally peeping round her sides to see the rare and extraordinary phenomenon of a husband and wife having a row. Dil then slowly, and in a shah-like manner, walked down the steps into the water, and hunted the old man about until she drove him up into a corner; she then mounted sentry over him. The young one then mounted on to his mother's back, and gazed with filial respect, not unmingled with impudence, at his father. At the least movement on his governor's side he sank down into the water, as quiet as an otter, without making the slightest ripple or sending up a bubble of air, and shortly reappeared with his pretty little head, erect ears, and bright eyes, and looking like a gigantic frog. During his subaqueous excursion, the little rascal had probably gone up to, and touched his father, for the old fellow gave a sudden plunge and jump, as if he had been touched up from underneath by something alive. Thus the three remained for about an hour, grunting and staring at each other. Obesh made one attempt to get out of his corner, and retreat into his den, but his artful old 'missis' was too quick for him, cut off his retreat, and drove him back. The little one, I observed, always kept the far side of his mother, in case his father should turn rusty again. In about three-quarters of an hour, the row was all over, and instead of angry trumpetings, the signals gradually assumed a more amicable tone, and it was evident that the two Behemoths were getting into good temper. At last the female swam nearer to her husband, and distending her great nostrils to the utmost, uttered a kind of hiss, not the least like a war cry. When the keeper heard this he said, 'They are all right, now, sir; they'll not fight any more. See, the old man's beginning to smile, and he has uncocked his ears, and left off staring.' The faithful keeper was quite right, for all three Hippos at once became friends, and the domestic row was over."

Gleanings.

The new Alexandra Palace is to be opened, if possible, on the 1st of next May.

The following notice is said to have been recently found posted in the vestibule of a church:—"The person who stole 'Songs of the Sanctuary' from pew No. 32 should improve the opportunity of singing them here, as he will have no occasion to sing them hereafter."

Scotch Humour.—Mr. Gough tells a good story illustrative of quaint Scotch humour. "Two sparks from London once came upon a decent-looking shepherd in Argyleshire, and accosted him with, 'You have a very fine view here—you can see a great way.' 'Yu aye, yu aye, a ferry great way.' 'Ah! you can see America here, I suppose?' 'Farrar than that.' How is that?' 'Yu jist wait tule the mists gang away, and you'll see the mune."

A German Temperance Lecture.—This laconic but sensible German ought to be sent out to lecture among the people on temperance—"I sall tell you how it vas. I drink mine lager; den I put mine hand on mine head, and dere vosh vone pain. Den I put mine hand on mine body, and dere vosh anoder pain. Den I put mine hand in my pocket, and dere was notting. So I jine mid de demperance. Now dere is no pain more in mine head, and de pain in mine body vas all gone away. I put mine han in mine pocket, and dere vas dwenty tollars. So I stay mit de demperance."

The Trade in Rose-leaves.—In gardens where the queen of flowers is largely grown the petals are carefully collected and consigned to the distiller, and their value constitutes an important item in the financial incomings. At Messrs. Lane and Son's nursery, Great Berkhamstead, the supply of rose-leaves amounts to from two to five hundredweight per week in the height of the season. The quarters from which the flowers are gathered are not in the least injured in appearance by the operation, as the flowers are allowed to expand, and not a petal is touched until the flower is about to fall to pieces. The petals are then drawn from the stem and packed in salt, and the distiller is enabled to keep them a considerable time to mitigate the pressure of business in the flowery season.—*Gardeners' Magazine.*

The Market Price of Sermons.—As an index to the sermon market, we give the following, taken from amongst other announcements in one of the Church papers:—"Sermons.—Good, sound sermons by an experienced clergyman, adapted to the Church's year. Subscriptions 13s. 6d. per quarter. Single, for any Sunday, fifteen stamps. S.P.G., Confirmation, Hospital, &c., 2s. 6d. each. Sermons.—Sound, Practical, and Original. Edited by an Oxford graduate. Strictly confined to the clergy. MSS. for the season and S.P.G. (2s. 6d.) now ready. A specimen 1s. 6d. Address, &c., Sermons.—Earnest, Original, Practical, upon the Sunday Gospels, Epistles, and Old Testament Lessons, by an experienced Priest. Specimens free on approval to clergymen. Sermons for an Assize, Volunteer Corps, &c. Strict confidence. N.B.—These sermons have been highly commended by many eminent and earnest clergymen.—Address, &c." Whatever may be thought of the traffic, it cannot be said that the charges are exorbitant.

Paternoster Row.—Paternoster Row, that crowded defile north of the Cathedral, lying between the old Greyfriars and the Blackfriars, was once entirely ecclesiastical in its character, and, according to Stow, was so called from the stationers and text-writers who dwelt there, and sold religious and educational books, alphabets, paternosters, aves, creeds, and graces. It then became famous for its spurriers, and afterwards for eminent mercers, silkmen and lacemen; so that the coaches of the "quality" often blocked up the whole street. After the fire these trades mostly removed to Bedford-street, King-street, and Henrietta-street, Covent-garden. In 1720 (says Strype) there were stationers and booksellers who came here in Queen Anne's reign from Little Britain, and a good many tire-women, who sold commodes, top-knots, and other dressings for the female head. By degrees, however, learning ousted vanity, chattering died into studious silence, and the depots of literature ruled supreme. Many a groan has gone up from authors in this gloomy thoroughfare.—*Old and New London.* (Cassells.)

A Jest Fulfilled.—A curious coincidence lately happened at Liége. A foreign merchant came to that town to look up some of his debtors, and meeting one of them in the street, observed that he was looking for him, as he thought it high time that the account between them should be settled. "I should be only too glad," replied M. X., "but you cannot draw blood from a stone." "Then," said the creditor, "I shall have recourse to extreme measures." "Now I think of it," cried X., "I shall soon receive an important legacy. I will, therefore, give you a bill at three months for the whole amount, and this I promise to meet." "Very well; where shall I find you?" inquired the merchant. "At No. 29, Rue Robermont." The bill having become due last week, a clerk was sent by the creditor to the above address. As No. 29 proved to be the cemetery, the messenger suspected a joke, but, nevertheless, inquired of the porter whether M. X. was within? "Certainly," replied the man, "he has been here since yesterday." "I am come about a bill." "A bill upon X.! I tell you he was buried yesterday." X. had only intended to play an unworthy trick upon his creditor, but he actually died a little before the expiration of the three months, and, therefore, actually occupied the mournful abode he had named in jest.—*Echo.*

The Offering Rejected.—A Hampshire rector relates the following incident:—"There is a certain cobbler in the village, who, although a worthy fellow, entertains unorthodox opinions, and with whom the clerk is therefore always at variance; and the latter gives me this curious account of his failing to obtain from the son of Crispin our Easter dues:—'I am come for your Easter offering, Mr. Last,' observed the ecclesiastical official, looking over the half-door behind which the little cobbler sits busily at work. 'And what *is* an Easter offering, and why should I give it?' inquired the sceptic. 'Well, never mind about that; only give it, that's all.' 'Won't you stop and take a bit of bacon with me, Mr. Clerk? for I am just going to have my dinner.' 'No, thank yer; I want your Easter offering.' 'Well, then, take a drap o' summut warm; I've got some ale yonder upon the hob.' The clerk could not help looking wistful, but he replied stoutly as before, that he only wanted the Easter offering. 'At least you will take a pipe,' insisted the cobbler, 'here is tobacco and a box of lucifes.' The clerk absolutely shook his head, 'Very well,' observed the cobbler with a chuckle, 'I've tried ye with a meat offering, with a drink offering, and with a burnt offering, and now you will have no other sort of offering from me, I promise ye.' And he kept his word."

The Carelessness of Letter Writers.—The Postmaster-General, in his report for the past year says:—The number of letters which, owing to

wrong addresses and other causes, found their way to the Returned Letter Office did not greatly differ from the number in 1871, and was about 3,600,000. Of these, about 170,000 were sent back to foreign countries, and of the remainder it was found practicable to reissue with corrected addresses, or to return to the senders upwards of 3,000,000, or more than eleven-twelfths. About 88,000 of the undelivered letters contained property of different kinds (being an increase of about 20 per cent. upon the previous year), and of these more than 300 had no address, although containing coin or bank notes. Besides the property thus posted, there were 2,700 valuable books which, owing to careless packing or weak envelopes, escaped from their covers, but were recorded so as to allow of their being traced if inquired for; and more than 51,000 postage-stamps were found loose in the different post-offices. The total number of letters posted last year without any address was upwards of 15,000, being about 500 more than in the previous year. In regard to the carelessness and recklessness in posting letters, the Postmaster-General remarks that the heedlessness with which risks are sometimes run is astounding; but of all the cases that have come before him, one of the most surprising relates to what is generally regarded as an exemplar of caution and prudence, viz., a Scotch bank, from which an unregistered letter was lately sent, containing an uncrossed cheque for 500*l.*, which was stolen and quickly cashed.

AMERICAN POETIC ADVERTISEMENTS. — The Americans are far in advance of us in poetic advertisements, and some examples given by *Harper's Magazine* show that their genius in this line leaves little to be desired. What, for instance, can be more striking than the following blast of a trumpet blown by a tailor in his own honour?—

Oh, come into the garden, Maud,
And sit beneath the rose,
And see me prance around the beds,
Dressed in my Sunday clothes.

Oh, come and bring your uncles, Maud,
Your sisters and your aunts,
And tell them Johnson made my coat,
My waistcoat and my pants.

Again, a tobacconist thus advertises his establishment in the following beautiful stanza:—

Gaily young Ferguson bought his cigar,
Bought it at Mulligan's, where the best are,
When he wants fine-cut or snuff for his nose,
Gaily young Ferguson purchases those.

Perhaps, however, for exciting tender and holy emotions, and exalting the soul above the earth, nothing in modern poetry can be found equal to an advertisement of a provision shop, which runs as follows:—

Oh, say not I love you because the molasses
You purchased at Simpson's was golden and clear;
The syrup, the sugar, the jelly in glasses,
The crackers, the mack'rel I know were not dear.
But when you came to me with Simpson's smoked salmon,
And showed me his samples of Limburger cheese,
I felt that his claim to be cheap was not gammon;
I loved you, and said so, dear Jane, on my knees.

This mingling of poetry and provisions supplies a great want, for, as has been ruly said by Fuller, "Poetry is music in words, and music is poetry in sound; both excellent sauce; but they have lived and died poor that made them their meat." Poets nowadays no longer happily depend, like Chatterton, on the smiles of the great, but with grocers for their patrons may grow fat upon song.—*Pall Mall Gazette.*

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTHS.

ATTENBOROUGH.—July 25, at Minton Lodge, Leamington, the wife of the Rev. Fredk. S. Attenborough, of a son.

PEARSON.—July 28, at 3, Greenheys-road, Prince's Park, Liverpool, the wife of Mr. Samuel Pearson, M.A., of a son.

MARRIAGES.

DAVIS—SUMMERSELL.—July 23, at Stockwell Baptist Chapel, the Rev. C. A. Davis, of Manchester, to Martha Mary, daughter of the late J. Summersell, Esq., of Barnsbury Park.

COOK—SEAL.—July 24, at Brentwood Congregational Chapel, by Rev. W. Legerton, E. Miall, second son of John Cook, Esq., of Effra Lodge, Cambridge Heath, E., to Mary Nevill, eldest daughter of Charles Seal, Esq., of The Bower, Navestock, near Brentwood. No cards.

BRUCE—HALL.—July 24, at Salem Chapel, Wakefield, by the Rev. J. S. Eastmead, uncle of the bride, Samuel Bruce, Esq., barrister-at-law, to Ann Adams, younger daughter of the late Mr. W. J. Hall, Hotwells-road, Bristol.

DUKES—BATTLEY.—July 24, at Enfield, Clement Dukes, Esq., M.B., B.S. London, of Rugby, eldest son of the Rev. Clement Dukes, M.A., of Hackney, to Florence Emma, second daughter of J. W. Battley, Esq., of Laurel-bank, Enfield.

ALLBROOK—FRITH.—July 24, at Cambridge-heath Congregational Church, Hackney, by the Rev. William Marshall, Frederick William, second son of Mr. J. B. Allbrook, of Victoria Park-road, South Hackney, to Frances Pugh, eldest daughter of Mr. Charles Frith, of Pownall-road, Dalston.

DEATHS.

ISLIP.—July 21, at Denton, Norfolk, aged 70, Harriet, the wife of Mr. William Islip, formerly of St. Neot's, Hunts. Her end was peace.

LANKESTER.—July 23, at Southampton, J. Lankester, J.P., late of Poole, Dorset, aged 76.

JOHNSON.—July 24, at 243, Fulham-road, Brompton, after an illness of only a few days, Henry Martyn, fifth son of Rev. G. B. Johnson, Edgbaston. Age 19 years.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, July 23, 1873.

ISSUE DEPARTMENT.

Notes issued	£37,477,605	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,477,605
		Silver Bullion	—
	£37,477,605		£37,477,605

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,281,882
Rest	3,482,228		
Public Deposits	6,053,497		
Other Deposits	18,494,474	Other Securities	17,412,494
Seven Day and other Bills	458,694	Notes	11,609,315
		Gold & Silver Coin	738,202
	£43,041,893		£43,041,893

July 24, 1873. FRANK MAY, Deputy Chief Cashier.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-st., Oxford-st., W.

HOLLOWAY'S OINTMENT AND PILLS.—Low Spirits, Despondency.—Sickness soon weighs down the most buoyant spirits, unless they be maintained by the hope of speedy recovery. This salutary hope may safely be based on Holloway's world-esteemed remedies, which are the safest and most efficient curatives of all diseases affecting the exterior and interior of the human body. They raise every organ to its natural standard by improving the appetite, quickening the digestion, securing assimilation, purifying the blood, stimulating the nerves, and dislodging obstructions in the vessels or glands. In skin diseases Holloway's medicaments are invaluable for cooling the surface and eradicating rashes, spots, acnè, &c. People of all castes, creeds, and sects agree that they have no compeers.

Markets.

CORN EXCHANGE, MARK LANE, Monday, July 28.

Of English wheat the fresh supplies were very small, and found buyers at the prices of Monday last. Of foreign wheat the arrivals were liberal for to-day's market, and the trade has been quiet under the influence of fine weather. The business doing was in most cases at last week's rates. Flour remains at previous prices, in slow request. Peas, beans, and Indian corn were fully as dear. Barley maintained last week's prices. Oats were 1s. per qr. lower on the week, in consequence of free arrivals. Cargoes on the coast are unaltered in value.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	59	to 64
Ditto new	51	56
White	60	68
„ new	51	56
Foreign red	57	60
„ white	63	64
BARLEY—		
English malting	32	37
Chevalier	—	—
Distilling	34	40
Foreign	34	36
MALT—		
Pale	66	74
Chevalier	—	—
Brown	55	60
BEANS—		
Ticks	33	37
Harrow	35	39
Pigeon	41	48
Egyptian	37	39
PEAS—		
Grey	34	to 37
Maple	37	42
White	37	41
Boilers	37	41
Foreign	37	40
RYE—	36	38
OATS—		
English feed	22	30
„ potato	28	34
Scotch feed	—	—
„ potato	—	—
Irish Black	21	22
„ White	20	27
Foreign feed	19	23
FLOUR—		
Town made	47	55
Best country households	43	47
Norfolk & Suffolk	36	43

METROPOLITAN CATTLE MARKET, Monday, July 28.—The total imports of foreign stock into London last week amounted to 19,260 head. In the corresponding week in 1872 we received 21,339; in 1871, 14,216; in 1870, 10,626; in 1869, 10,613; and in 1868, 11,244 head. The cattle trade has been rather animated to-day, and a portion of last Monday's decline has been recovered. A full average supply of beasts have been on sale. There has been a good show of foreign, including 1,554 from Tonning, 47 Dutch, and 350 Spanish. The trade for them has been more active, and prices must be quoted 2d. per 8 lbs. higher than last week. From our own grazing districts a fair supply has come to hand. Choice breeds have been in request, and have risen 2d. per 8 lbs., other breeds have been disposed of at full prices. The best breeds have made 6s. 2d. to 6s. 4d. per 8 lbs. From Norfolk and Suffolk, we have received about 300, from Lincolnshire, Leicestershire, and Northamptonshire, about 1,500, from other parts of England about 250, and from Ireland about 60 head. The sheep market has been fairly supplied. The demand has been good, and prices have ruled higher. The best Downs and half-breds have been disposed of at 6s. 2d. to 6s. 4d. per 8lbs. Lambs have been in limited request, at from 7s. to 8s. per 8lbs. Calves have been in short supply and moderate demand, on former terms. Pigs have been unchanged in value.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	8	to 5	2	Pr. coarse wooled	5	10	6	2
Second quality	5	4	5	8	Prime Southdown	6	2	6	4
Prime large oxen	5	10	6	2	Lge. coarse calves	4	0	4	8
Prime Scots	6	2	6	4	Prime small	5	0	5	10
Coarse inf. sheep	4	10	5	4	Large hogs	4	0	4	4
Second quality	5	6	5	10	Neat sm. porkers	4	8	5	0

Lamb, 7s. 0d. to 8s. 6d.

PROVISIONS, Monday, July 28.—The arrivals last week from Ireland were 803 firkins butter, and 2,917 bales bacon; and from foreign ports 28,871 packages butter, and 2,391 bales bacon. The extreme heat of the weather has checked the sale of foreign butter: best Dutch, 114s. to 120s. according to condition, &c. In Irish a little business has been done; some finest Clonmels sold at 118s. to 120s. landed. In the bacon market little change to notice; supplies still short, and the market closed very firm.

METROPOLITAN MEAT MARKET, Monday, July 28.—The supplies of meat offering were short, and although a quiet demand existed, the quotations exhibited a fair degree of strength.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	8	to 4	4	Inferior Mutton	4	0	to 4	8
Middling do.	4	8	5	4	Middling do.	4	8	5	6
Prime large do.	5	6	5	10	Prime do.	5	8	6	4
Prime small do.	5	10	6	2	Large pork	4	0	4	4
Veal	5	0	5	8	Small do.	5	0	5	6

Lamb, 6s. 4d. to 7s. 0d.

COVENT GARDEN, Friday, July 25.—The late warm weather has brought a large quantity of soft and bush fruit into the market, and trade is brisk at fairly remunerative prices. We are sorry to have to report the appearance of disease in potatoes from many districts. Prices are about the same.

HOPS.—BOROUGH, Monday, July 28.—Our market has been exceedingly quiet this week. There are few hops on offer; but where sales are effected, a reduction on last week's prices has to be submitted to. The reports are still conflicting. Some districts show an improvement, but some others, where the bine has hitherto looked well, are going off, owing to the influence of red spider and vermin. Continental advices are favourable. Mid and East Kent, 5*l.* 5s., 5*l.* 15s. to 6*l.* 10s.; Weald of Kent, 4*l.* 15s., 5*l.* 0s. to 5*l.* 15s.; Sussex, 4*l.* 10s., 4*l.* 15s., to 5*l.* 5s.; Farnham and country, 5*l.* 12s. to 7*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, July 28.—These markets were rather firm during the greater part of last week, but to-day, with increased supplies, there is very little inquiry for any description, and prices show a general relapse. Shaws, 90s. to 70s. per cwt.; Regents, 110s. to 130s. per cwt.; Kidneys, 120s. to 160s. per cwt.

SEED, Monday, July 28.—No new cloverseed yet on sale. Reports of the crop do not represent the quality fine. White seed was held at quite as much money. New French and English trifolium were purchased to a limited extent, although prices were very moderate. New English and French rapeseed could be bought of tolerably good quality, as moderate rates. Foreign canaryseed sold rather more freely, at higher prices. Large hempseed realised as much money. New winter oats and new rye can be bought for immediate use, but are not yet wanted.

OIL, Monday, July 28.—Linseed oil has been quiet, at former terms. Rape has changed hands slowly. Other oils have been quiet.

COAL, Monday, July 28.—Market ruling steady, at quoted prices. Tees, 28s. 9d.; Hartley's, 27s. 3d. Ships fresh arrived, 19; ships at sea, 10.

Advertisements.

WANTED, a BAPTIST MINISTER for a chapel in the neighbourhood of London. The chapel contains sittings for between 300 to 400 persons; and as it is surrounded with an intelligent population, a gentleman of experience, of well-cultivated mind, and one greatly desirous of propagating the Gospel of Our Lord, is required. A minimum salary of £300 per annum is guaranteed. All communications will be treated with the strictest confidence.—Applications to be addressed to A. B. C., care of J. W. Vickers, Cowper's-court, Cornhill.

TO MINISTERS and DEACONS.—The Advertiser wishes to resign his work in connection with the Established Church for LABOUR among the CONGREGATIONALISTS. Sphere of labour of no consequence.—Experience, twenty-five years.—Address, E. W., Post-office, Murray-street, London, N.W.

WANTED, for a Junior Class, by Miss Ferris and Mrs. Smith, Southside House, Weston-super-Mare, a YOUNG LADY, under twenty, thoroughly competent to teach French and English. Applicants will oblige by stating religious profession, experience in teaching, salary required, and furnishing references to and reasons for leaving last situation.

DRAPERY and OUTFITTING.—A respectable YOUTH, about seventeen, who has some knowledge of the business, REQUIRED by J. Rogers, Prittlewell, Southend, Essex.

APPRENTICE to the DRAPERY.—Thomas Edwards, Silk Mercer, York House, 1, 2, and 3, High-street, Wolverhampton, has a VACANCY for a well-educated YOUTH, about sixteen, as an Apprentice.

FOREST HOUSE, WOODFORD

The New School Building is now occupied, giving space for a larger number of Pupils. It contains a schoolroom 50ft. by 20ft., classroom, bathroom, and lavatory (all heated by hot water), together with additional bedrooms.

Prospectuses forwarded on application to the Principal—
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